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CONGO AT THE CROSSROADS

RELIGIOUS FREEDOM AND THE PRESIDENCY

SUNDAY SCHOOLS MEET IN ST. LOUIS

ECUMENICAL STRATEGY IN WORLD MISSIONS

The story of what goes on behind ecumenical words and phrases

SEPTEMBER 1960

It is time to

STAND UP AND BE COUNTED

American freedom is built upon moral and spiritual integrity. This nation was founded upon age-old Bible principles by people who were willing to write their beliefs in their life's blood.

Today, as possibly never before in our history, this freedom is threatened. It is endangered by godless hordes from without and by the creeping paralysis of easy indifference and selfish living from within.

Historic Protestantism has been represented by people who stood for something—people who believed with all their hearts that the just shall live by faith . . . that there is one Mediator between God and men, the Man Christ Jesus. They believed these truths so strongly that they were willing to stand up and be counted, no matter what it cost.

●

Again today, America needs a rebirth of great spiritual convictions. We are in danger of becoming so tolerant that Protestants give up their right to protest—and with it, the destiny of our nation. Already people in high places are remarking that since the liberals have given up the authority of the Word of God, they constitute no longer a truly Protestant force, and can now be dealt with as "the new protestantism"—an aged lion that has lost its teeth.

The National Association of Evangelicals joins with every thoughtful Christian in praying and working for a resurgence of true Bible-based convictions among the people of our land. With this end in mind, the NAE is spearheading a "Stand Up and Be Counted" program, concentrating on the period of October 23-30, 1960.

●

Thousands of churches will observe October 23 as "Christian Conviction Sunday." Scores of thousands of Christians will be challenged to become informed about religious and political issues. They will be urged to evaluate our potential national leadership and to dedicate themselves to the task of keeping our nation spiritually strong—and free.

For this week-long observance climaxing on Reformation Sunday, October 30, special "Stand Up and Be Counted" buttons will be available for distribution in the churches on October 23. Featuring a gold cross on a light blue background, the button will also bear the numerals, 1517, emphasizing the year in which the Reformation began, and the words, "Reformation Sunday, October 30, 1960."

This simple and unobtrusive Protestant identification will make it possible to take a stand on the street and on the job for our historic liberties so dear to every American. Worn during the week, it will be a conversation piece so that Protestant Christians may bear witness to their faith.

The observance will close on Reformation Sunday with Protestants being reminded of their great heritage which must be preserved at all costs.

●

To aid the churches in their observance of these important days, NAE is providing other special materials. There are free bulletin covers or bulletin inserts, whichever is preferred. These carry the message encouraging Protestants to stand up and be counted for their faith. There is a free descriptive folder, "Where Does Your Church Stand?" encouraging cooperation among Bible-believing churches. Cooperating pastors will receive sermon starters and illustrative materials, news releases and bibliographies.

Two helpful pamphlets are available for quantity distribution. "A Roman Catholic President: How Free from Church Control?" by Dr. George L. Ford, executive director of the NAE, is a 12-page booklet thoroughly documented and recognized as one of the outstanding statements on this critical question. "A Brief History of the Reformation" is excellent for bringing a fuller understanding of the true meaning of Protestant Christianity.

●

History is not written by people who merely talk. It is written by dedicated people, by holy living, by faith in Almighty God and His infallible Word, by courage that fears only God, by votes and by blood.

Significant in the history of America is the fact that this land was discovered within fifty years of the Reformation. Thus a sovereign God prepared a nation to preserve the rebirth of spiritual life which He gave the world through the reformers.

Enough churches courageously standing and being counted could keep us from losing by default that which was gained at such great cost.

ORDER FORM

National Association of Evangelicals
Box 28
Wheaton, Illinois

Please send the following materials for the observance of the "Stand Up and Be Counted" plan sponsored by the NAE.

Quantity	Item	Price	Amount
____	Reformation Sunday Bulletin Covers (inside blank)	free	
____	Reformation Sunday Bulletin Inserts (for use in regular bulletin) (Note: If bulletins are ordered for Reformation Sunday, please do not order for Christian Conviction Sunday.)	free	
____	Christian Conviction Sunday Bulletin Covers (inside blank)	free	
____	Christian Conviction Sunday Bulletin Inserts (for use in regular bulletin)	free	
____	Descriptive folder, "Where Does Your Church Stand?"	free	
____	"Stand Up and Be Counted" Buttons	35c per doz. $2.50 per hundred	$_____
____	"A Roman Catholic President: How Free From Church Control?"	$1.00 per doz. $7.50 per hundred $50.00 per thousand	$_____
____	"A Brief History of the Reformation"	50c per doz. $3.75 per hundred $25.00 per thousand	$_____

Remittance must accompany order.

NOTE: If you prefer to receive free samples of all materials before ordering, check below and airmail before September 15.

☐ Please send free samples of all materials.

NAME _____

ADDRESS _____

_____

CHURCH _____

NAE
on the move

■ JOHN NOBLE WILL be telling the story of his Russian imprisonment in NAE-sponsored meetings September 7-18 in Minnesota, Wisconsin, and North Dakota. His schedule is as follows: Sept. 7, Winona, Minn.; 8, La Crosse, Wis.; 9, Willmar, Minn.; 10, Alexandria, Minn.; 11, Fargo, N. D., and Fergus Falls, Minn.; 12, Jamestown, N. D.; 13, Minot, N. D.; 15, Thief River Falls, Minn.; 16, Roseau, Minn.; 17, Brainerd, Minn.; 18, Duluth, Minn.

He will be accompanied by Rev. Mahlon Macy, NAE's field director.

people in *Action*

■ MILLIONS OF WORDS have come from the printing presses regarding the implications of a Roman Catholic president, but we feel that the analysis given the subject by Dr. W. A. Criswell is a worthwhile contribution. Dr. Criswell is pastor of the largest Baptist church in the world—the First Baptist Church in Dallas, Texas—a position he has held since 1944.

You can read his comments on pages 8 and 9 under the title, "Religious Freedom and the Presidency."

■ DR. BERNARD JACKSON, whom we interviewed to bring you a picture of the situation in the Congo, is the son of missionary parents. He was born in Indo-China, attended Wheaton College and Northwestern University Dental School, and went to the Congo in 1958 after spending a year in Belgium.

His story, "Congo at the Crossroads," begins on page 10.

■ MISSIONS AND CHURCH leaders have expressed a great deal of interest in the two-part article, "Ecumenical Strategy in World Missions," by Dr. Clyde W. Taylor. In his incisive treatment of this subject which is becoming increasingly important, Dr. Taylor draws on his wide background as a missionary and missions executive as he analyzes the trends of the National Council of Churches and the International Missionary Council.

■ DR. CLATE RISLEY, executive secretary of the National Sunday School Association tells you on pages 14 and 15 about the biggest event of the year for hundreds of Sunday schools across the nation— NSSA's 15th annual convention which meets October 12-14 at St. Louis, Mo.

Action

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READERS' GUIDE FOR SEPTEMBER 1960

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NAE STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.
2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost sinful man regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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capital commentary...by don gill

report on religious trends from NAE's office of public affairs, washington, d. c.

. . . . . .

As Congress returned to Washington for its final session between the nominating conventions and the national election, it was clear that political strategy and party advantage would be the determinative factor in most of the legislation to be considered. In fact, it appeared that it would be almost impossible for the Congress to approach any legislative proposal without precipitating a contest based on the calculated effects upon the forthcoming election.

One of the major issues still pending is the plan to provide a basic system of federal aid to education. However, there are two very different versions of this proposal which have been passed by the House and the Senate. Considerable doubt exists that the two bills can be brought together so as to get the majority approval on both sides of the Capitol dome. Some of the supporters of certain amendments to the House bill approved the wide gap with the obvious intention that no compromise would be possible. One thing is quite certain: no aid to parochial and other private schools will be added to this kind of legislation this year. Attempts to do this in both the House and the Senate were unsuccessful earlier in the session.

In certain key circles in Washington, Senator Kennedy was being severely criticized for his use of the "religious issue" as a political tool. The way it works is fairly simple. Kennedy pictures himself as the underdog because of his religion. The American sense of fair play always sides with the struggling underdog. Thus in terms of the current situation the voters are subjected to a subtle indirect appeal to vote for Kennedy because he is a Catholic, thus proving to the world that Americans are fair to everybody, including Catholics. Current estimates of the West Virginia primary say that this tactic carried the Kennedy machine to victory in that state. Similarly it was a primary weapon of the Kennedy men during the Democratic convention---another operation which proved successful for the Massachusetts Senator. Now the key question among numerous politicians is whether Kennedy will be able to keep this tool in effective working condition so as to win the national election.

At precisely the time when Church-State separation provides the background for the national political scene, a court case in Florida proves that practical application of the separation principle is still a very live issue. Religious practices in the Florida schools, including Bible reading, recitation of the Lord's Prayer and observance of religious holidays, were subjected to a broadside attack. Five parents---three Jewish, one Unitarian and one agnostic---brought the action. The Florida Civil Liberties Union and the American Jewish Committee are supporting the action of the parents. There were early indications that it might be carried to the United States Supreme Court.

Russian moviemakers visiting the U. S. recently praised an American movie which hails the triumph of evolutionary theory over creation. The new film, entitled "Inherit the Wind," is based on the famous Scopes trial where Clarence Darrow confronted William Jennings Bryan. The historic contest was based on the question of whether evolution should be taught in the Tennessee schools. Bryan won the case but died a few days later---many think it was due to the exhausting trial. In the film Darrow is reportedly portrayed as technically losing the round but winning the fight, thus suggesting the victory of evolutionary agnosticism over the Biblical creationist position. The American Legion recently criticized the film's producer for employing an identified Communist in connection with the script.

PART 2

ECUMENICAL STRATEGY IN WORLD MISSIONS

By Clyde W. Taylor

Last month Dr. Taylor took several modern phrases which ecumenicals are fond of using—such as "the Church is Mission" and "from Missions to Mission"—and showed how they are being used to spearhead the drive for organic unity.

He concluded by saying, "The Church is Mission, therefore, because it embodies and is the total ministry and the sum total of all spiritual relationships that Christ can have on earth, according to the ecumenical concept."

He continues:

It has already been noted that the radical ecumenists' non-scriptural concept of the Church misdirects their goals and purposes, so we must examine other related trends involving basic theological concepts.

Dr. Paul J. Tillich said in a recent address that he sees a definite trend away from the Reformation individualism toward authoritarian forms of religion which may be the end of the Protestant era. He went on to say,

> Protestant theology is essentially nonconformist, but rugged individualism has disappeared and has been replaced by 'organization man,' the development of the collective spirit.

He concluded by saying that the

> trend toward spiritual security and, therefore, authoritarian forms of religion, poses a threat to Protestantism.

Thus it is absolutely essential that evangelicals know something of the basic concepts of these extreme ecumenists who are most vocal in establishing the theology and philosophy of the movement. Let us pick out four topics and see how they define Bible, Hell, Repentance, and Decision.

Bible

Bruce Morgan, in his volume *Called in Revolution,* published by the Student Volunteer Movement for Christian Missions (which is a unit of the National Council of Churches), says on page 73,

> Biblicism starts with an assumption that the word of God is identical with the written record which we call the Old and New Testaments, that somehow automatically these written words are in and of themselves the precise and perfect, but even more significant, the *living* Word of God.

"Biblicism," as used here, means the adherence to the letter of the Bible, or verbal inspiration of the Scriptures as originally given. Evangelicals accept this definition. However, they reject the neo-orthodox assumption that since Jesus Christ is the living Word of God, the Bible could be in some way at variance in its teaching and revelation with that of the person of our living Lord. Evangelicals not only believe the Bible to be the inspired, authentic Word of God, but they believe that Jesus Christ is the Living Word. They are not confused in this and find no disagreement whatsoever between them. They believe the Bible to be the only authoritative rule of faith and practice for the Church.

Later in his volume (page 86) Mr. Morgan presents his belief on authority. He states that we are to live by the

> authority of God the Holy Spirit, speaking to us through the continuing three-way conversation among the Bible, the living tradition of the Church, and the contemporary community of believers.

He apparently assumes that there are three equal authorities: (1) the Word of God, the Bible, (2) the living traditions of the present-day Church, (3) the conversation or communion of the believers themselves.

Mr. Morgan further states:

> Our only way out of the dilemma appears to be in the kind of Bible study where the wall of partition between laity and clergy is broken down and where an actual conversation with and about the Bible, with and about the historic living tradition of the Church, is taking place in the midst of continuing prayer for the guidance of the Holy Spirit.

He concludes this thought by saying:

If a layman is going to accept the responsibility of being God's priest to his fellow men, then he must engage seriously in the struggle to understand the Bible and the tradition. And he must engage in this struggle as part of the Body of Christ, the Koinonia. I cannot, as I, understand the Bible. It is addressed to me only in the sense that it destroys my radical me-ness, and draws me into the fullness of life in the fellowship.

By this "fellowship," of course, the ecumenist means the Church.

Repentance

Before noting the definition of "repentance," it must be remembered that in the viewpoint of liberal ecumenicity individualism is condemned. Mr. Morgan says (page 55):

The most characteristically frustrating view of the church, reflected again and again in our discussions, is that a church—and in this understanding there are many churches, with little sense of The Church—consists of a voluntary association of individuals who as Christians have decided to cooperate in certain common enterprises, such as worship, education, social service, and the support of missionaries somewhere else in the world. Those missionaries are inviting other individuals, one by one, to accept the Gospel of salvation through Jesus Christ . . . and urged in turn to join other voluntary associations, to organize churches.

Now, what is wrong with such individualism? Very simply one can say that from the Biblical perspective it is inadequate and unrealistic.

With this premise it is not surprising that he says (page 65):

We begin to be persons, people fulfilling fellowship, no longer individuals, at the very point where the Gospel reaches us through the Church.

And in speaking of this corporate life of the Church, he says (talking about corporate repentance):

I cannot repent of *my* sin, I must repent of *our* sin. But I by myself cannot, as *I*, repent of *our* sin. *We* must repent of *our* sin. *We* must turn toward *our* Lord, away from *our* sin. It is a sign of our distance from the biblical world-picture that we can think of the radically isolated *I* at all; for it is the Biblical understanding that I exist *only* in community, only as part of *we*.

Decision

In the ecumenical concept in theology, then, it would be expected that Dr. Charles West, in his book *Outside the Camp* (pages 117, 118), would agree with Mr. Morgan when he speaks of how to adjust to God's plan and receive the life that Christ gives.

He (Christ) comes to us when we are slaves in an alien household and shows us that we are children of the Father. He does all the work. It is up to us simply to accept what he has done and to live in obedient fellowship with him. It does not depend on our having a religious experience. It means, rather, that it is our business to search out what God is actually doing in Christ in all the spheres of life in which we live today . . .

. . . The place of Christian decision is not in the meeting where one raises one's hand or kneels before the altar. To accept Christ as one's Lord and Saviour is not a matter of signing a declaration. Christian confessions of faith are made in real life, in concrete situations. When you make especially important decisions a few times in your life—whom you will marry, what company you will join after leaving college, what course you will take when you enter college, how you will vote, . . . these decisions are the confession of your faith. In them you show whether or not Christ is Lord for you.

Hell

The definition of "hell" (like these other definitions) would clearly indicate to evangelicals that, while old-fashioned liberalism may be outdated and outmoded, it certainly is not dead. It is also amazing how confident the ecumenists are in using the term "Biblical" when their teachings are completely to the contrary. Note the statements of Dr. West in the same volume, speaking about hell.

Under the subject "The Importance of Our Decisions" Dr. West says (pages 115, 116):

We seem to be echoing the words of preachers of revival down from the time of John Wesley to our modern Billy Graham: the world is destroying itself and each of us individually is threatened for our sins with that judgment of God which is usually called hell, unless we repent, one by one, and accept Christ as our Saviour. Many of us develop strong feeling about these preachers.

They are right about the world. It is destroying itself when it organizes itself without Christ as its center. We smile these days when 'hell' is mentioned.

The Bible, and our forefathers, could be cleverly suggestive or gruesomely exact in describing these punishments. But all of these pictures were symbols. These were usually borrowed out of the myths of their time . . . the Bible simply describes it (hell) as rejection. It is the permanent, efficient organization of life around some other center than God and his will. This center may be yourself, your . . . pleasures . . . ambitions . . . family . . . interests and profit of the firm . . . security. All of these things are of course good and proper in their place. But to put them in first place and to organize the rest of life around them is what the New Testament means by hell. We hope that this book makes a modest contribution to Billy Graham's understanding of that shady condition, for his picture of it so far is much too narrow.

FACING THE PROBLEM

The sincere conviction of ecumenical leaders and their zeal in implementing their program demand that evangelicals examine this problem carefully. How much time do we have to take steps to implement our evangelical concepts in this vital area of Christian unity and church cooperation?

Factors Favorable to Evangelicals

1. Not all leaders of old historic denominations accept this program. They have denominational loyalties that will not make it easy for the ecumenical leaders to quickly change their thinking.

2. Many of the missionaries and workers in denominations within the ecumenical movement are evangelical, with their nationals on the field often more so, and in many cases they are doing a great work in winning the lost to Christ.

3. Evangelicals have now assumed the lead among missionary forces, with probably not more than 40 per cent of the missionaries from North America belonging to the Foreign Missions Division of the National Council of Churches and the other 60 per cent belonging to predominantly evangelical agencies.

4. It will take time for this program of organic unification to be implemented, and it may misfire where the national church is opposed.

Finally, it must be remembered that most national churches have a tendency to be more theologically sound and in general more spiritual than the old-line denominations which first evangelized these areas. They were, in many cases, less affected by the liberalism of three or four decades ago than were their churches at home.

Factors Favorable to Ecumenical Plans and Strategy

1. Nationalism, with its anti-foreign attitude, offers a natural drive toward national church unity. This is accelerated where missionaries have allowed our Western culture to be confused with the Gospel and present distinctives are foreign to the native cultural pattern. Ecumenical

leaders have been quick to seize this advantage and push for united churches.

This is illustrated in the Belgian Congo, first by the call that went out from the Council on October 13, 1959 to the African leaders of the churches to assemble and further consider the establishment of the Church of Christ in Congo. Then, once assembled, the keynote address by the president of the Council (a European) was for complete integration of missions into the African Church, with the "Church" assuming full authority.

[NOTE: It is important to understand that such a drive for union (1) seldom takes into consideration that some work is relatively new and lacks trained leaders, (2) places in the leadership of the "Church" those who, while the best educated or most politically minded, are usually the least capable of spiritual leadership, and (3) places in leadership men from the older denominational missions that have been trained in liberal seminaries in the U.S.A., where their faith has been completely undermined.]

2. Most African church authorities assert that the drive for national unity will sweep aside the theological and polity distinctives that have been imparted to the new churches by their parent missions. They will not be sufficient to keep churches separate but will be eliminated where necessary.

3. There is the matter of financial aid, which is always attractive. The World Council of Churches, through its inter-church aid, is able in some cases to offer assistance to national churches raised up by evangelical missions which the parent mission cannot offer. A good illustration of this is what has taken place in Viet Nam where the church largely raised up of God under the work of the Christian and Missionary Alliance has been offered assistance by the Commission on Inter-Church Aid of the World Council of Churches, in the hope that it, a completely self-governing and self-supporting indigenous church, will cooperate with the WCC.

4. Also there is the matter of the lack of cooperation among evangelical missions. Even non-denominational missions fail to see fully that, having brought into being a new denomination on the field with its distinctives, they will be unable to isolate the church from other denominations in the country. These evangelical churches on the field must be drawn together into evangelical fellowships, or their very division will play into the hands of the ecumenists.

WHAT CAN EVANGELICALS DO?

Evangelicals, therefore, must take steps to meet this challenge. The first thing they must do is to educate their constituency. The constituency at home and on the field must be faced with the facts. On the mission field evangelicals must re-examine the possibilities of setting up evangelical fellowship and cooperation among all evangelical churches and missions. There must be a definite effort to put aside isolation and suspicion. They must realize that they cannot hope as mission boards to control their new churches. In fact, their greatest aspiration should be to strengthen these new churches in their independence and prepare them spiritually to be self-propagating and self-educating churches at the earliest possible date.

To do this, evangelicals should encourage national and missionary leadership to establish national fellowships in every major area where evangelical missions are working, encouraging the new churches to get together in fellowship but not in organic union. They may retain their distinctives as organizations, for nothing in God's Word backs up the extreme ecumenical concept of organic unity in order to fulfill the demands of manifesting Christ's Body on earth. Evangelicals have spiritual unity already, and their fellowship, cooperation and oneness can be manifested apart from organic unity. There can be common spiritual aims without building a monolithic ecclesiastical structure.

In preparing ourselves for fellowship and cooperation at the national level in mission areas around the world as well as in sending countries, we believe that:

1. An organized fellowship should, of course, be national or regional. It should cover an entire national culture.

2. It must be soundly evangelical. It should have a statement of faith, a strong theological base, clearly defined as Bible-centered and authoritative in the Word of God.

3. The fellowship should provide membership for anyone from individuals to denominations. It should be a fellowship, an association, or an alliance—not a council of total denominations, as in the case of the national councils or the World Council of Churches.

4. As these national fellowships are established they should be encouraged when possible to relate themselves to other such fellowships.

[NOTE: The World Evangelical Fellowship now has some 23 of these national fellowships participating. Both the international and the national fellowships need to be strengthened and encouraged in order that we may furnish a visible manifestation of oneness and strength in Jesus Christ. These little isolated evangelical minorities feel so alone in the midst of great pagan cultures until they discover that there are hundreds of thousands of other truly born again, Bible-believing Christians around the world with whom they are in fellowship.]

CONCLUSION

Evangelicals are in favor of change, but only in method and policy—not in the basic concept of the mission of the Church nor in theological beliefs. They are not prepared to re-define their theological terms apart from scriptural definitions.

Evangelicals know the younger churches need help, but not subsidies which will destroy the indigenous church method and bring it back under super-church control through finances.

Evangelicals know that only the national Christians of any land can reach that whole country for Christ, so they should urge their missionaries to assume a ministry within the church, raising up disciples and lay workers, that the national church may catch a vision of its responsibility to evangelize its own people.

Evangelicals know that this will not, however, free them from the responsibility of reaching that uttermost part—the tribes, peoples and areas where there is no resident church with a vision to do the work.

Evangelicals are convinced that the final answer to the problem that they face worldwide in reaching the lost for Christ is not one of ecumenicity, not one of a worldwide organized church, but a revival within the Body of Christ. This alone will provide vision to the Christians and the zeal, enthusiasm and discipline to enable us to carry out Christ's Great Commission. —END

This two-part series is available in a 16-page pamphlet for ten cents each, $1.00 per dozen, or $7.50 per hundred. Order a supply for distribution to help alert the churches in America to this threat.

BY W. A. CRISWELL

RELIGIOUS FREEDOM AND

THE RIGHT of private judgment is the crown jewel of humanity.

Our Protestant forefathers waged an unyielding battle for religious liberty. They dared to be odd, to stand alone, to refuse to conform. It cost them suffering and even life itself. They pleaded and suffered and kept on with their protests and remonstrances and memorials until, thank God, forever their contention was won in these United States.

It is written in our country's constitution that church and state must be, in this nation, forever separate and free. This is the gift of America to the science of government. These principles became known to, and won the support of, Washington and Jefferson and Madison and Patrick Henry. Through them these principles of religious liberty were written into the basic document underlying the foundation of our government.

The Protestant contention is not for mere toleration but for absolute liberty. There is a wide difference between toleration and liberty. Toleration implies that someone falsely claims the right to tolerate. Toleration is a concession, while liberty is a divine right. Toleration is a matter of expediency, while liberty is a matter of principle. Toleration is a gift of man, while liberty is a gift from God.

It is, therefore, the consistent, insistent and persistent contention of our Protestant people, always and everywhere, that religion must be voluntary and uncoerced, and that it is not the prerogative of any power to compel men to pay taxes for the support of a religious organization to which they do not belong and in whose creed they do not believe. In the very nature of the case, there can be no proper union of church and state.

Jesus stated the principle in two sayings: "My Kingdom is not of this world;" and again, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." This marked forever the divorcement of church and state.

The most difficult situation is created any time that one speaks of the Roman Church. It is a religion and we have an innate, congenital dislike in America to criticize another man's religion. We believe in religious freedom. Every soul has its right to choose before God. If a man wants to be an atheist, that is his prerogative; if he wants to be an infidel, that is his right; if he wants to become a Moslem, if he wants to be a Hindu, if he wants to be an agnostic, if he wants to be a Mormon, if he wants to be a member of the Christian Science faith, or if we wants to be a Roman Catholic, that is his choice. We have an inborn, historic dislike to disparage any man's devotion.

Our problem, therefore, lies in this: That the institution of Roman Catholicism is not only a religion, it is a political tyranny. There is not the disposition on the part of any true American or any man who loves democracy and religious liberty to attack any faith or any religion. But we are faced with a political system that like an octopus covers the entire world and threatens those basic freedoms and those constitutional rights for which our forefathers died in generations past.

For example, a Vatican Ambassador is sought on the basis that the Vatican is a political state. They say it is a sovereign government. They say it is a political entity. Then, if we object politically, we are accused of being religious bigots. We are not attacking the religion nor are we attacking the institution. We are merely facing a political reality. In one instance they present themselves as religionists; then in the next instance, they ask for an Ambassador to the Vatican on the basis that they are a sovereign state and a political power. If you have ever seen the symbol of the pope of Rome, he has two keys: One is the key of religious supremacy ond the other is the key of sovereign political power. He claims to possess both.

For another example: Here in America in defending teaching in our public school system by nuns and priests in their religious habits and in their religious garbs, they say their priests and their nuns in religious garbs and religious habits have the right to teach in a public school system on the basis that they are our fellow American citizens.

Fine—they are then received in the public school systems and are paid by the tax money of the American people. When the internal revenue collector seeks to have them pay income taxes on the salaries they receive as being on the public payroll and as public school teachers—then they say, "We are not other than representatives of the Catholic Church and we pay no taxes." Their salaries are paid to the Roman Church.

They have elected for the second time a Roman Catholic governor in the State of Ohio. With what result? In Ohio it is the law of the land, under the leadership of those two Roman Catholic governors, that Roman Catholic nuns and sisters and priests in their garbs may be placed on the public payroll as scholteachers. This is a concomitant and a corollary of high elective office when Roman Catholics are able to seize it. The drive for tax money to support Roman Catholic institutions is relentless. It never, never withholds its pressures. And they do succeed tremendously in getting tax money into the support of their institutions. When you pay income taxes, a part of that income tax goes to the support of the Roman Catholic Church in the United States of America.

When the Roman Catholic hierarchy is able to seize political power in a nation, what happens? Here are a few examples. The Constitution of Argentina states: "To be eligible to the office of President or Vice President of the Nation, a person must belong to the Roman Catholic Church." The Constitution of Paraguay states: "The President of the Republic must profess the Roman Catholic religion." The Constitution of Spain states: "To ex-

THE PRESIDENCY

ercise the office of Chief of State or King or Regent, it shall be necessary to profess the Roman Catholic religion."

In the South American nation of Colombia, during the past eight years, with a government dominated by the Catholic Church, forty-nine Protestant churches have been destroyed; thirty-four Protestant churches have been confiscated, and eighty-nine Protestant church leaders have been murdered.

We are now faced with the possibility that a Roman Catholic, John Kennedy, may be elected as the President of the United States. Let us get better and accepted—to speak for the Catholic Senator from Massachusetts.

During the second World War, the American ship *Dorchester* was sunk by enemy fire. The four chaplains on the ship, two of whom were Protestants, one Jewish, and one Catholic, all gave their life preservers to four sailors and, locked arm in arm, they went down with the ship, each giving his life in order that one of his fellow Americans might live.

After the war, the father of one of the Protestant chaplains, Dr. Daniel A. Poling, conceived the idea of building an inter-church chapel in Philadelphia, Pennsylvania, in memory of the four chaplains. In the fall of 1950 he proposed to celebrate the occasion and to dedicate the chapel with a banquet in the Bellevue Stratford Hotel, Philadelphia. It was an inter-faith occasion. A representative of each of the three leading religions was invited to speak on that important occasion.

The Honorable Charles P. Taft, mayor of Cincinnati, Ohio, was invited to speak for the Protestants. Senator Herbert H. Lehman was invited to speak for the Jewish faith and John Kennedy, of the United States Congress from Massachusetts, was invited and acepted—to speak for the Catholic faith.

Dr. Poling now relates how Mr. Kennedy notified him at the last minute that, although he had his speech prepared, he would have to cancel his appearance because of the fact that his Eminence Denis Cardinal Dougherty had requested him not to speak at the banquet and not to appear. Dr. Poling tried to reason with John Kennedy and pointed out to him that it was a civic affair and they were meeting, not in a Protestant church, but on neutral ground in a hotel. John Kennedy replied that he understood all this and that he had done all he could to change the Cardinal's position, but, and I quote John Kennedy, "As a loyal son of the church, I have no other alternative but not to come." It was too late to procure another speaker and there was no speaker representing the Catholic faith at the banquet.

Is my President of the United States to be a man who could not come into one of my services lest he be contaminated by walking into the precincts of a Protestant church? There are something like eighty million Protestant people in the United States of America. And the President of the United States, lest he offend the priest, or lest he offend the hierarchy, could attend no Protestant religious service simply because he belongs to the Roman Catholic religion!

As John Kennedy says, "As a loyal son of the church, I have no alternative but not to come."

In November of 1957 Senator Kennedy stated: "People are afraid that Catholics take orders from a higher organization. They don't, or at least I don't." And he continues and continues with that avowal.

Now, as Senator Kennedy continued this statement in May of this year the official newspaper of the Vatican, *Osservatore Romano,* published a special article which is labeled "authoritatively binding" on all the church.

It said, and I quote from this official publication of the Vatican: "The Church has full power of true jurisdiction over all the faithful and hence has the duty and right to guide, direct and correct them on the plane of action and ideas. The church has the duty and right to intervene even in the political field. A Catholic can never prescind the teachings and directives of the church. In every section of his activities he must inspire his public and private conduct by the laws, orientation and instructions of the hierarchy."

That was published in order that John Kennedy himself might know that, despite his avowals, he cannot be disassociated from and free from the directives of the Roman Catholic Church. The hierarchy says so. Immediately, this official pronouncement created a tremendous repercussion in America. Catholic apologists of the United States immediately began to say that this pronouncement of the Vatican did not apply here.

No, of course not. Neither does the Catholic Church close Protestant churches in the United States as it closes Protestant churches in Spain. But once given the power to do so without strong opposition, then what is the position?

The Roman Church wins most of its victories with the weapon of time. If Kennedy wins, with strong emphasis on separation of church and state, then the door is open for another Roman Catholic later who gives the pope his ambassador, the church schools state support, and finally, recognition of one church above all others in America. Then religious liberty has also died in America as it has died in Spain, as it has died in Colombia, as it has died wherever the Roman Catholic hierarchy has the ableness and power to shut it down and destroy it in death.

In common with the great exponents of religious liberty, we conceive of religion as being a personal, individual, voluntary and spiritual relationship between a man and his Creator and Saviour. There is no room whatsoever for coercion or the use of physical force in the realm of religion. Religion must be free, the soul must have absolute liberty to believe or not to believe, to worship or not to worship, to say "Yes" or "No" to God, even as that soul, and that soul alone, shall dictate. END

CONGO

AT THE CROSSROADS

". . . we had a small dental school . . ."

As the turbulence in the Congo reached the proportions of a grave international crisis following Independence Day on June 30, many missionaries were evacuated upon advice of diplomatic officials. Some fifteen or sixteen hundred Americans, of whom at least fourteen hundred were missionaries, left their homes. Some simply went to areas of the country where conditions were more stable; others attempted to stand by in neighboring countries with hopes of re-entering when the violence subsided; while still others were evacuated to the United States.

Among the first to arrive back home were Dr. and Mrs. Bernard Jackson and their two children, missionaries with the Presbyterian Church in the U.S. They came to Wheaton, Ill., home of Mrs. Jackson's parents, where ACTION *interviewed Dr. Jackson, who is a missionary dentist, about conditions in the Congo.*

The interview follows:

Q. Dr. Jackson, when and why did you go to the Belgian Congo?

A. I went to the Congo in 1958 after a year's study in Belgium for the specific purpose of helping our missionaries and their children with their dental problems. We also had a small dental school in which we taught the Congolese to do extractions, simple partials and other dental operations which would help their own people. My wife was working with the home arts school for girls on a post-primary level. This was a new thing on our station.

Q. Exactly where was your station?

A. We were located at Lubondai, a three-and-a-half hour drive south of Luluabourg which is the capital of the Kasai province (Miles mean little in the Congo. Distance is measured by the time it takes to get from one place to another.) Practically every major city in the Congo is equidistant from Luluabourg, so that makes it an important city in the country. Our station was in the heart of the Congo.

Q. Tell us something about the Congolese people. How many generations removed are they from their primitive existence?

A. We had pastors and teachers right on our station whose grandparents were slaves. These people are not much more than one full generation removed from the deep superstition which surrounds them. At times, even the enlightened ones drop back into it. For example, some of my dental students who had come up through Protestant mission primary schools and who I thought were well along told me that they knew for sure their uncle saw a man catch a Negro and "kill him and can him and sell him for meat." They believe some white men still do this, so they really are not free from the old superstitions. Now with independence and so many missionaries gone, the witch doctors will possibly exert their power and try their best to win back the people to the old darkness.

Q. How many Protestant Christians would you say there are in the Congo?

A. A generous estimate would be perhaps about 200,000, one-and-a-half per cent of the population. The response of the Congolese to the gospel is often deceiving. When a missionary gives an invitation, their politeness makes everyone respond. You ask them to come forward for an altar call and everyone will come, but they are doing it simply to be polite. They are not as ready to really turn to the gospel as some of the responses might indicate.

They are ready to turn to the white man for whatever material benefits, education or medical care they can get. Getting the gospel into their hearts is, of course, the work of the Holy Spirit. We try to do our part in helping God work in their hearts, but it isn't always as encouraging as it is sometimes cut out to be.

Q. Tell us a little bit about the political situation and the new leader, Patrice Lumumba.

A. As Congo emerged toward independence, a whole series of political parties developed, none having major power except in their own region. The man who finally emerged with the largest following was Patrice Lumumba. His background is not good. He came from a Methodist school just north of us where he was impossible to handle and was kicked out. Then with the hope of playing Catholics against Protestants, he went over to a Roman Catholic school where he was kicked out even quicker.

From there he went to the Post Office school in Stanleyville and became a postal employee. He has served at least two terms in jail, one for embezzling some $2,500. Just before emerging as a political leader he was a beer dealer.

Q. How do you feel about his potential leadership for this new nation?

A. Lumumba has a fiery personality and is a good orator. He does have the closest to a national following in the country, but—knowing his background—we have many natural doubts about how much good he is going to do the country. We wonder if his rise to leadership was not due to his being backed by outside interests. Certainly western governments would not push a man of his kind to the front. And the fact that he rose as high and as fast as he did makes us wonder if he has support of a subversive nature from outside. He could be used to promote the breakdown of the country while the outside interests come in and take over the situation and rich country for themselves.

Q. Would you be more specific about these "outside interests"?

A. I am not a political observer, but I am very impressed that it could be Communist influence. When we ran into public speakers haranguing the people, the line which they gave sounded very much like the Communist line.

Q. How widespread do you feel that Communist influence is in the Congo?

A. An experience which we had at our station leads me to believe that it is rather widespread. The son of the chief of our village had been out of the country to Brazzaville for training and when he returned he called our missionaries together and said that he might have to kill us but that we shouldn't hold it against him—that it was "they" who told him to do it and that it would be "their" fault. He never told us who "they" were, but he asked the standard Communist-line questions in an effort to embarrass us.

Q. Prior to Independence Day on June 30 was there any indication that there might be difficulty for whites?

A. There were some indications. Almost as much as a year before—even before independence had been promised—we overheard natives on the streets of Luluabourg saying to each other, "That car is going to be mine after independence." They thought independence would give them economic well-being with no responsibility and no work.

About the difficulty—we noticed that two months before Independence Day the Belgians were sending their wives and children out of the country in large numbers.

Q. Did the missionaries consider evacuating prior to Independence Day?

A. We had emergency evacuation committee meetings to try to determine what we should do. Our conclusion was that if anything happened, it would probably come too fast for us to do too much. Only two families were evacuated from our mission before Independence Day. All of us hoped that things would go smoothly and there were indications that they would as much as four or five days after independence was declared. Then the mutiny began and the situation deteriorated.

Q. Was there any violence in your area?

A. We had absolutely no difficulty with the natives or any kind of political disturbance except a little trouble created by the local chief's son. The Belgian administrator for the territory had returned after taking his wife to safety and came around with the native troops who begged us in their various dialects not to leave. The administrator said everything was safe for the moment and offered us protection if we needed it.

"... the Word has been sown in the Congo."

It just didn't seem prudent for us to sit and wait for trouble to come, however, especially when the ambassador in Southern Rhodesia told us we should get moving.

Q. Just how widespread was the rioting which we have read about?

A. I believe the worst of the rioting was in the major cities. Tribal conflict has broken out between the natives in some of the rural areas, but this is primarily Africans killing each other. Since we left I have read that two warning tribes in our own area went to battle with a hundred killed.

Q. Tell us about the evacuation of your family, Dr. Jackson?

A. We started our evacuation from our mission station following the unpunished violations in Thysville where the mutinous soldiers violated European homes and looted and attacked the women. My wife and two small children left Monday, July 11, at noon by a tiny Cessna for Luluabourg. A United States diplomatic service DC-3 then carried them to Kamina. I followed the next day at noon, but didn't catch up with them at Kamina until 48 hours later.

From there an Air Force Globemaster took us to Southern Rhodesia where we were put on our own. Our mission made arrangements for us to get out, but we had to go all the way to Johannesburg in the Union of South Africa before we could get a northbound flight. We got a Scandinavian plane to Athens, a Greek plane to Amsterdam, a Royal Dutch plane to New York, and finally a TWA flight to Chicago. We had eight planes in eight days, with about two nights in a bed or cot during the entire trip.

Q. Were you able to get out with anything other than your family?

A. We brought out 70 pounds of luggage—mostly clothing. Everything else stayed. In fact, when we left it didn't actually dawn on us that this would be an evacuation all the way home. We had hoped we might wait in Southern Rhodesia until things calmed down and then return. Now it doesn't look too hopeful for families to go back much sooner than a year. Perhaps the men might go back in six months to see about re-establishing communications and bolstering the work of the church.

Q. Do you know of any particular instances where missionaries suffered physical violence?

A. Some Baptist friends from Brussels were abused. The man was knocked out by a rifle butt and his wife was attacked, but it isn't something to comment about in the press.

Q. Do you feel there is anything sinister behind these attacks on the wives of missionaries and other women?

A. As my wife and I have discussed these attacks against the wives of missionaries and Roman Catholic nuns, we have come to the conclusion that this is probably part of the plot to undermine the work of missions and the Western governments in the Congo. This is one sure way to get the missionaries out of the country. No mission board is going to send its people out there to suffer this kind of insult and injury.

Q. We have read reports that some native Christians sought to protect the missionaries at their own personal risk. Do you know of any such situations?

A. I know of none personally, except that at the Luluabourg airport one of our pastors and his wife and some elders and their wives did get through the guards and into the airport to bring their greetings to us and to bring bananas as refreshment. Not only did we appreciate the fruit, since food was scarce at the airport, but we were proud of this sharing spirit which they had learned.

Q. What effect do you feel this unhappy situation in the Congo is going to have on the Church there?

A. As far as the Christian Church in the Congo is concerned, I feel that the events of recent days, tragic and sad as they are, carry nothing but hope. Some of our preaching missionaries there have complained of the overemphasis which was given to education, medical care, and other material aspects by the lay missionaries who outnumbered the missionaries engaged in evangelism. Perhaps we tried to do too much for the natives.

Now they are going to have to make their mistakes and listen to God without us to interrupt them. But we cannot think for one moment that a triumphant Christ will not triumph in this situation in the Congo. The church is going to be forced to stand on its feet and listen to Christ Himself. They will not have to listen to the missionary and interpreters and God is going to deal with them. His Spirit is there and they are going to make real progress which we, in all our efforts to put them on their feet and give them their autonomy, have been unable to do.

Q. What do you think will happen to the mission property which had to be left?

The Jacksons read a newspaper account of the crisis.

A. It is very possible that the property may be confiscated, although we have reports from indirect sources that native Christians have set up guards and are doing everything to protect mission property. We also hear that they are running the printing presses where they can and where paper stocks continue and that they are trying to go on with the work. We really don't know.

Q. How far up the ladder toward civilization are the Congolese, Dr. Jackson?

A. I believe that the recent upheaval in the Congo has caught these people about halfway from their ancient and traditional pagan ways up the ladder toward modern civilization. The Belgians have now been denied the opportunity to change their colony from the best governed colony into probably one of the best independent African nations, so the Congolese stand in the place where they can't make a fire the way their ancestors did, nor do they know how to manufacture the matches they need. They are precariously balanced—they are in between, and they need all the technical skills they can muster to help them go forward. They are in this predicament largely because of their own impetuosity, insisting upon independence immediately instead of waiting and working to be able to handle it when it came.

Q. What do you think will be the primary forces that will shape this new nation?

A. We hope the United Nations will be able to help these people re-establish control. Only time will tell whether or not the UN will be able to work through Lumumba. He is rather an enigmatic character.

Certainly the Christian element that is already in the country is going to influence its development. There are men in the government in Leopoldville who are definitely Christian and these can be counted on to be the preservative salt in the republic. But there is also the possibility that more Communist agents have penetrated into the country by now and they will be doing their best to swing this country with its fabulous mineral resources and economic potentiality into the Eastern bloc.

Q. Since Christians in America have found they cannot be an island to themselves and that we must be concerned about the Congo and what happens there, what can Christians here do?

A. The most urgent need for the Congo today is prayer support from earnest Christians in America. The problems that will be facing the Christian Church there are staggering ones. There is no mission board left in some areas to transmit money and to help them pay their pastors and teachers in the mission schools.

The entire situation is going to be new. There is no one to help them with their problems. They are going to have to depend on the leadership of the Holy Spirit in a way that they perhaps have never experienced before, except for a few who have really gotten down into the depths of the Christian faith.

So the ministry of the Christian here in America must be one of very urgent and diligent prayer for these people. The Word of God has been sown in the Congo; it is known in the hearts of the people, and God has promised that His Word will not return unto Him void.

Just before this issue went to press, we received word that a group of men from the Presbyterian mission at Lubondai had returned and found the mission property intact, having been protected by the natives. They are currently in conferences with native church leaders to turn over more control of church affairs to these leaders, a move which was started before the Congo received its independence.

Convention Fact Sheet

FIVE THOUSAND SUNDAY school leaders from across America are expected to register at the fifteenth National Sunday School Convention scheduled for October 12-14 at St. Louis, Missouri. To help you plan your attendance at this significant meeting, *Action* presents this "Convention Fact Sheet."

THEME: "Vote for Sunday School in 1960"

SITE: Kiel Auditorium, 1400 Market, St. Louis.

HEADQUARTERS: Statler Hotel, 822 Washington Ave., St. Louis.

OTHER HOUSING: Rooms may be had in private homes at little or no cost by writing before October 1 to Rev. Charles Johnson, 6719 Page Blvd., St. Louis 33, Missouri.

REGISTRATION: $3.00 per person, except that pre-registrations received at the NSSA office by October 1 are $2.00. If a church pre-registers all of its Sunday school teachers and workers the fee is $1.00 each.

SPEAKERS: Rev. Bert Webb, Springfield, Mo., president of NSSA and executive director of the Sunday School Department for the Assemblies of God.

Dr. W. A. Criswell, Dallas, Texas, pastor of First Baptist Church.

Dr. Clyde Meadows, Chambersburg, Pa., president of Christian Endeavor International and pastor of King Street United Brethren Church.

Dr. Theodore Epp, Lincoln, Neb., founder and director of the Back to the Bible Broadcast.

Dr. Clate Risley, Chicago, Ill., executive secretary of the National Sunday School Association.

WORKSHOPS: There will be 150 Christian education workshop and institute sessions led by over 100 Sunday school experts. This is the largest number ever to participate in a national convention.

DENOMINATIONAL ACTIVITIES: Wednesday morning of the convention program is kept free for denominational groups to plan any special activity they desire. The period from 4:30 to 7:30 p. m. on Wednesday is also free for denominational activities.

V. I. P. MEETINGS: Such "Very Important People" as directors of Christian education, Sunday school superintendents, and pastors will be the guests of NSSA at special meetings. DCE's will be guests at a luncheon on Wednesday, superintendents and assistant superintendents will meet for a social half-hour following the Wednesday evening session, and the pastors will have a similar meeting Thursday evening.

SPECIAL FEATURE: An almost priceless collection of old Bibles will be on display. Included will be a complete facsimile of the Gutenberg Bible, a beautiful Latin manuscript copied by hand between 1200 A.D. and 1320 A.D., and the first complete Bible published in English—the Coverdale—in 1535.

BOARD MEETINGS: The Board of Directors of NSSA and the Board of Administration of the National Association of Evangelicals will meet on Monday and Tuesday of convention week.

INFORMATION: For additional information and a complete copy of the program, write the National Sunday School Association, 175 N. Franklin St., Chicago 6, Illinois.

Bert Webb

Sunday

Special features and

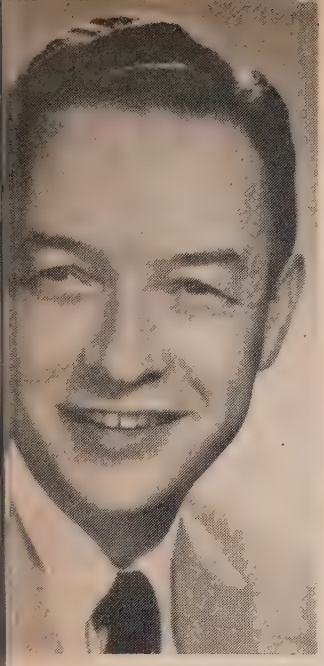
CONVENTIONS, platforms, demonstrations, speeches, drafts, campaigns, and finally voting are all a part of an election year. We trust every Christian will appreciate his citizenship, realize his responsibility to register, to inform himself, and to vote as intelligently as possible.

There are other conventions that are strategic, too, and the National Sunday School Convention slated to convene in St. Louis this October is one of them. Political conventions at best are dealing with the things of time. Sunday school conventions have a link with the future that ties us to eternity.

The theme for this year's convention is in keeping with 1960. The speeches, the workshops and institutes which we might call causes are a usual part of most every convention.

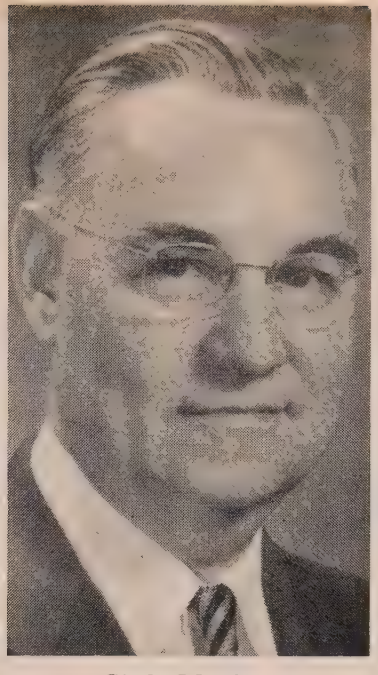
Our major speakers come from Missouri, Nebraska, Pennsylvania, Texas and Illinois. Such titles as: "How Will you Vote?," "A Sure Winner," "I Believe in Sunday School" and "Planks for Progress in the Sunday School Platform," have been selected.

A ballot will be provided each delegate so that he can express himself as to the future of "Sunday School Party." Some time will be given to discussing the future of all Sunday



Clate A. Risley

W. A. Criswell



Clyde Meadows

Theodore Epp

Schools Meet in St. Louis

tted speakers will develop 'Vote for Sunday School' theme. **By Clate A. Risley**

schools in America. There are those in every nation who would and do plot to take over the government for aggressive, selfish power. We shall consider together how we can "take over" a generation for Christ. No one church can do it; no one denomination can do it. Together, God helping and directing, we can do exactly and all that He wants us to do.

St. Louis has done a most spectacular piece of work in preparing for a great convention.

A spokesman for the St. Louis committee recently called the Chicago office and said, "I don't know where you are going to put your people; we are going to fill up the auditorium with people from St. Louis."

Every year seems to get better than the year before. Never was this more true than this year.

Something new and very different has been added to the convention this year and it is something that meets a genuine need in almost every church.

That *something* new is a workshop exclusively for teen agers. No one else will be admitted. It is to be led by Christion Endeavor's international president and leader, Dr. Clyde Meadows. No one is better qualified to lead this important session.

This workshop will deal with the "how" of youth work especially the Sunday evening youth meeting. It will not discuss the sponsor. It will discuss the teen agers' part in putting sparkle into the meetings yet keeping them spiritual.

Here is a chance of a life time for teen agers, especially high school young people to learn planning and leadership angles from a veteran in youth work.

Realizing that many high school youth across the nation will find it difficult to take advantage of this opportunity, we invite the youth from Missouri, Kansas and Illinois, and especially the youth of St. Louis to be there. We are planning to make tapes of this workshop for youth unable to attend.

The workshop is scheduled purposely for Friday evening at 6:30. This means that every evangelical church within a radius of 100 miles should see that several of their key young people are there with alert minds and sharp pencils.

This is new.

Pastor, superintendent, help your youth to know about this special feature so they can be there.

The NSSA staff together with 125 other Sunday school specialists from over the nation are looking forward to seeing you at St. Louis.

Rev. Don Cleveland Norman examines facsimile of Gutenberg Bible, standing before replica of Gutenberg press at Chicago Bible House. Mr. Norman will have this and other rare Bibles on display at the NSSA convention.

they call him

ENGLAND'S BILLY GRAHAM

Scores found Christ nightly at The Greater Birmingham and Midlands Crusade conducted by Eric Hutchings.

by VERDA BLOOMHUFF

"SHAKESPEARE WROTE 'The Lord's Prayer.' "

This was the amazing answer which a young British airman gave to a question put to him by a leader in a World War II organization in Manchester, England, called "The Forces' Christian Fellowship." It was this answer, combined with other indications of the appalling ignorance of many people about the Christian religion, which launched that leader, a young British insurance man named Eric Hutchings, on an evangelistic career that has earned for him the title of "The English Billy Graham." And this career has now taken him through thirty-one evangelistic crusades, latest of which was the Greater Birmingham Campaign held this summer in England's second-largest city.

It was during the war years that Eric Hutchings was moving slowly toward his great moment of decision to become an evangelist. Only a nominal Christian, he found himself involved with large numbers of young men like the one who believed that Shakespeare wrote "The Lord's Prayer." Then, in 1946 he met Billy Graham, who was one of a team of evangelistic workers visiting Manchester. Billy Graham told him, "God is going to dig you out, Eric." After that meeting this, in Mr. Hutchings' own words, is what happened: "I started to pray. For a full year I could not decide whether to give myself full time to evangelical work. After all, I had a safe job and there was a pension waiting for me. I had all the security of the average business man. Then in one year I lost my sister-in-law and brother and I myself was suddenly taken ill. I recovered miraculously, but I was left with

the thought that if I were going to wait for my pension at sixty before going into full-time Christian work I might not live to do it." It was then that Eric Hutchings crossed his private Rubicon. The past was forgotten and a new life lay ahead.

In 1952 Eric Hutchings conducted his first large crusade at the English seaside resort of Hastings. After holding revival meetings in Hastings and Manchester, Hutchings moved south to Eastbourne where he now has the headquarters of his "Hour of Revival" organization. Hutchings has the distinction of heading Britain's only permanent evangelistic team, comprising a soloist and choir director, pianist, violinist and organist, vocalist, follow-up director, and crusades manager. The "Hour of Revival" organization now embraces a network of religious activities ranging from multi-lingual broadcasts heard by an estimated 10,000,000 people to the type of local crusade which made headlines in Birmingham in the past couple of months.

Historic Bingley Hall was the scene of the Greater Birmingham and Midlands Crusade which, scheduled for June 4 to July 2, was extended an extra eight days, and would have been continued longer except for the fact that the hall was engaged. It was here that fifty-six years ago Dr. Reuben A. Torrey and Charles Alexander held vast crowds spellbound and it was here also that Moody and Sankey held their famous revivals. Present in this summer's crusade were Robert Harkness, pianist of the Torrey-Alexander Mission, and Mrs. Alexander-Dixon, widow of the soloist Charles M. Alexander.

The opening of the Greater Birmingham and Midlands Crusade followed five months of intensive preparation meetings in Birmingham with its million population and in towns skirting it, embracing another million people. Believers were urged to get right with God and to start winning souls for Christ right away. "Operation Matthew" was devised. Under this plan Christians agreed to make contact with, and pray for, not less than three and not more than six uncommitted friends and relatives. This emphasis on personal responsibility was taken because the Hutchings team knew it would take more than publicity and platform personality to fill the nearly 7,000 seats in Bingley Hall every night for a month. Hutchings' motto was stated as, "Evangelism through thousands of revived Christians."

The Greater Birmingham Crusade has been described as the longest and largest crusade by a British evangelist on British soil. Some six thousand turned out for the first night's meeting in which the evangelist preached from Mark 1:15 on "Repent and Believe the Gospel." "I believe in evangelism through thousands of revived Christians," he told the audience. "We are burdened synthetically for the masses—but what about your milkman, or the person you sit next to on the bus? Do you speak to them about Christ?" On this opening night a tape from Billy Graham was read in which he wished the campaign well. It was thirteen years earlier that the evangelist had told Hutchings that one day God would call him to full-time evangelistic work. Hutchings told the American he was crazy to think of such a thing, to which Graham replied, "Maybe, but I'm sometimes right." That the prophecy of the now-famous evangelist was right was amply demonstrated in the Birmingham Crusade, which drew headlines for several weeks in both the denominational and interdenominational press. In a country where there is state-controlled television and radio, it was considered an achievement that the crusade was featured no less than four times on television and many times on the radio, receiving a nation-wide coverage. BBC network officials came to the services, made their own recordings and on the News devoted some ten minutes to the actual service, thus effectively broadcasting the Gospel throughout the British Isles on a News program. Every major national newspaper except the *London Times* covered the crusade. Two special films were made —one a documentary and the other a feature film entitled "The Hour Advancing." The Birmingham Crusade concluded with a rally at the 70,000-capacity Villa Park, home of the famous English football club.

Next major effort of the Hutchings Team will be in October in Brussels, capital of Belgium. Evangelist Hutchings has been in Belgium before. Preaching acceptably in French, he held a short series of meetings at Liege in 1958 and he conducts one crusade a year on the Continent. Seeing the blessing of God on his ministry, a group of evangelical pastors invited him to Brussels for a city-wide evangelistic crusade October 15 to November 6. This crusade will be sponsored by the Belgian Gospel Mission which has its headquarters in Brussels. Founded forty years ago, the work of the Mission has spread into all the provinces of Belgium. Because both French and Flemish are spoken, it was necessary to have two churches. Today the French and Flemish congregations are independent and have their own pastors. Now a third group has grown up in the suburb of Anderlecht under the care of professors from Belgian Bible Institute, also a project of Belgian Gospel Mission. The Crusade Committee has optimistically reserved a large hall for the Hutchings Crusade and has arranged for "translation cabins" which will relay the messages to the Flemish or Italians in the audience who do not understand French. This proposed crusade in the Salle Albert in Brussels has been predicted by Colonel Marichal, the Protestant Chaplain-General of the Belgian army, to be the largest evangelistic crusade ever attempted in Belgium's history.

Hutchings has received other calls to conduct crusades in many parts of the globe. He has had invitations to other centers in the British Isles—one next year in the city of Nottingham, and has been invited to conduct crusades in various parts of South Africa. "The English Billy Graham" is proving his right to that title and is making a major contribution to the world-wide evangelistic effort to "make disciples of all the nations." END

WORLD view

• • EVANGELICALS IN Nigeria are using the nationwide independence celebrations next month as an opportunity for united witness to Africa's most populous country.

On October 2—the day following the proclamation of Independence—a united open-air service of thanksgiving and dedication will be held by the Protestant churches. It is part of the official celebrations in the federal capital.

The witness will continue throughout the month by the printed page. Dancing crowds in the tin-roofed cities of the south, drumming peasants in the dusty markets of the north, proud Muslim horsemen of the plains, pagan farmers of the dripping rainforests—every major language group in the nation will receive a special independence message acclaiming nationhood and explaining the way of spiritual freedom. This literature offensive is part of the "Vernacular Illustrated Publications" program sponsored by the Sudan Interior Mission and participated in by other evangelical missions.

Taking the message to Nigeria's readers at a higher level of literacy is a special "Independence Issue" of the *African Challenge,* West Africa's mass circulation evangelical monthly. In a bold editorial, Nigerian editor James Kayode Bolarin lists national evils of "corruption, laziness, suppression of womanhood, ignorance and backwardness, evil customs, immorality, juju and superstition, polygamy, tribalism and other forms of hatred, and an impure church."

"We challenge our nation to come to the true knowledge of Jesus Christ," Bolarin writes.

Although Nigeria is predominantly Muslim, national Christians and mission leaders have been encouraged by the attitude of Muslim leaders.

"Ours is a government of Muslims and Christians," stated the Premier of the Northern Region, Sir Ahmadu Bello, nephew of Islam's West African spiritual head. "We wish to allow all men to practice their religions as they wish."

As Western materialism encroaches on the independent nation, Nigerian Christians see new threats arising—threats more insidious than the open opposition and plagues that took the lives of pioneer missionaries.

"We face different problems today," says the Chief of Kagoro, Malam Gwamna, a leading member of the General Council of the Association of Evangelical Churches of West Africa. "Materialism, false prophets, and political division are hurting our church life more than the fierce persecution of former days."

One encouraging sign is that independence seems to be making evangelicals more aware of their responsibility for the purity of the Church in the nation and the evangelization of yet unreached areas. The witness built around Independence Day is a good beginning.

• • MEANWHILE, ON THE other side of the world, the little country of Korea which has gone through two conflicts—one with the Japanese and one with the Communists—still found itself in the midst of a third one, an ecclesiastical battle. Missionaries feel that the church in Korea is suffering more from the latter than it did from the other two.

A dissident minority group which refused to be reconciled to the parent Presbyterian Church last spring is becoming increasingly vocal and violent. Latest incident reported is the injury of five missionaries of the Presbyterian Church in the U.S. when approximately 100 students disrupted a meeting in Chungju. Observers say the student trouble-makers were inspired by representatives of this minority group, fanatical separatists who call themselves the "NAE Party." Actually, only a fringe element of the leadership of the Korean National Association of Evangelicals (not affiliated with the NAE in the United States) led the minority movement and most of these were sympathetic to the International Council of Christian Churches.

Reports are that the major tactic of the now solidified minority is to accuse missionaries of being "modernists" or "pro-Communists" by using misconstrued statements or simply by lying. One missionary reports that "Unabashed lying is the most serious sin of the Korean church today."

The leaders of the old Korean NAE—a name that has now come into disrepute because of the minority abuses—met in July to purify their ranks and completely re-organize in an effort to clarify their position. The fifty-nine delegates who met from all parts of Korea adopted the name "Korean Evangelical Fellowship."

Missionaries in the war-scarred land were asking desperately for prayer on behalf of a still divided church.

• • PROTESTANTS IN SPAIN, their literature program seriously hurt by a Good Friday police raid in which over 70,000 books and pamphlets were confiscated (See *Action,* June 1960), have been unsuccessful in getting official permission to print books.

Spanish law provides that books to be printed in the country must be approved by the censor. In an effort to comply with the law hoping to secure official permission to print, Protestants presented material to the censor, but were denied the right to print it.

The literature situation of non-Catholics in Spain is desperate on account of the strict control by custom's officials of religious literature imported from abroad. Many parcels of books addressed to several persons in Spain from the Christian Literature Crusade's agency in Buenos Aires, Argentina, were turned back with the note, "No Admittance." Most of the books were Bible commentaries and Christian apologetics of non-sectarian distinction. They lacked the "Imprimatur" of Roman Catholic bishops in America, however, and this was considered reason enough for their refusal.

Since the Good Friday confiscation, Protestant leaders have tried in vain to establish contact with top officials

at the Ministry of Information to renew their petition presented on November 30, 1958, appealing for legal rights and guarantees for evangelicals to print and import religious books for their own use.

● ● IT SEEMS MORE than coincidence that a French-Canadian Roman Catholic and an archbishop in Colombia used practically the same words in attempting to equate Protestantism and Communism in South America. The archbishop is quoted in a newspaper interview as saying: "In 1959 the Communists and the Protestants gained much ground in Colombia. This is very serious, because they incarnate the two great enemies of the Faith and the Fatherland."

Professor Paul Bouchard of Laval University, Quebec, said in a conference that North American Protestantism and Russian Communism had one thing in common—they were "two forceful forces coming from abroad . . . vigorously attempting the destruction of the Catholic Church (in the Latin Americas)."

He added: "The devout Latin-American Catholics see in it an enterprise that is inspired by the devil . . . some sort of spiritual rape of their republics."

The lumping together of Communism and Protestantism by the Roman Catholic hierarchy has been one of the major causes of the religious persecution which has racked parts of South America. Under the "state of siege" by which the Conservative-Catholic Party ruled Colombia from 1949 to 1957, priests indoctrinated police and soldiers with the teaching that Protestants were agents of Communism. Protestant religious literature, including Bibles, were regularly labeled "Communist," and many Protestant Christians were arrested on the sole charge of being "Communists."

The Canadian professor said that all Roman Catholic countries of the world were organizing an international movement to "save Hispanic America from the spiritual anarchy of the United States. Latin America will thus become the battlefield of the most unneeded struggle of its history."

Unneeded?

● ● TROUBLE-PLAGUED AND pastorless, the First Baptist Church of Wichita, Kan., was to have its problems aired in court on September 2. The church, formerly a member of the American Baptist Convention, first withdrew its support and then on July 13 its membership over the ABC affiliation with the National Council of Churches.

An organized group called the "American Baptist Group" has filed suit to retain church property and funds, and to enjoin the defendants from coming about the property and interfering with the building, funds, or business affairs. They claim an "irreconcilable conflict" exists between two factions in the congregation and that the two groups no longer can live in peace and harmony because of previous actions taken by the church.

The church, which has been affiliated with the ABC since 1907, was the largest in the convention, having some 4,300 members.

● ● THE WORLD COUNCIL of Churches occasionally speaks out of both sides of its mouth, depending on which one of its secretaries is doing the speaking. The associate general secretary said in New York a while back that "Nothing would more rapidly destroy the growing confidence of the churches in each other than a suspicion that an attempt is being made to build some great nation-wide or world-wide super-church. There is not the least intention of permitting this to happen."

This seemed to contradict what the general secretary of the WCC said earlier in the year that "The time is over when the ecumenical movement was one of Christian people who had some general interest, some vague good will toward each other and some general hope that the Church would play its part in the world."

Now the Council itself has spoken—unmistakably. And few were surprised at what it said. A plan was submitted to the central committee at its meeting in Scotland in August for the unification of the churches—a proposal which would "involve nothing less than death and rebirth for many forms of church as we have known them."

The plan, defining the kind of unity the WCC seeks, aims to reconcile differences of the various Christian churches on what appears to be a compromise basis—a common recognition

Just a Minute

■ ONE OF PHILADELPHIA'S high schools polled its students on the question, "What would you do if you were given an extra hour each day?" The answers were a revelation of what young America is thinking—and possibly of patterns set for life.

The most frequent answer was: "Catch up on my sleep." One fellow said he would devote a twenty-fifth hour entirely to eating. A few said they would use the extra time to improve themselves by reading.

Among the more unusual replies was the following from a boy: "I would like to save my extra hours day after day to go back to Alabama for a little while."

It was also a boy who supplied the frank clincher: "I wouldn't spend it in school, that's for sure!"

Here is a glaring example of how little modern youth appreciates time. But young people aren't the only ones who fritter away time; multitudes of adults continually squander it.

Few people realize the value of time. It is out of the fragments of busy hours that some of the richest treasures of earth have been wrought. Some of the most valuable books have been written in this manner; great paintings and marvelous inventions have come from the frugal use of time. Spare moments are gold dust, if only redeemed. Little wonder that Queen Elizabeth, when dying, cried, "All my possessions for a moment of time!"

"Dost thou love life?" asked Ben Franklin. "Then do not squander time, for that is the stuff of which life is made." The most valuable treasures of old age—and possibly the most glorious rewards in eternity—will be those secured by making the best use of time.

— WILLIAM S. DEAL

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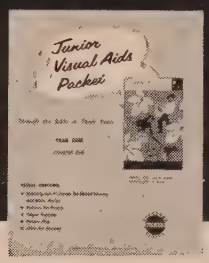

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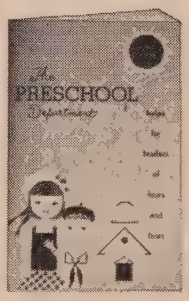

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of each other's sacraments on such things as baptism, Holy Communion, and marriage and recognition of the validity of the other churches' ministries. The plan, which received wide support in the central committee, will now go to a reference committee and thence to the 172 Orthodox, Anglican and Protestant member churches of the World Council for approval.

The Rt. Rev. Oliver S. Tomkins, Anglican bishop of Bristol who helped frame the unity formula, told reporters that the kind of unity the WCC is seeking is an extremely distant goal. But he said that it has been made easier by recent actions of the Roman Catholic church.

Could there be any doubt about the implications of that statement? The kind of "unity" which the WCC is after—"distant" though it may be—is the lowest common denominator that would ultimately lead to an amalgamation with the hierarchy in Rome. The direction of the WCC is clear. With a few stops in between, the ultimate destination is Rome.

• • TWENTY-FIVE YEARS of heartbreaking setbacks, including seven missionary martyrdoms, were climaxed in July by the first peaceful contact of the savage Guidai Gosoode branch of the Ayoreo Indian tribe. The contact took place fifteen miles north of the Bolivia-Paraguay border.

Led by South American Indian Mission missionary Bill Pencille, three Christian Ayoreos from a segment of the tribe evangelized by Mr. Pencille earlier and two Bolivians lived in an old Chaco war fort on the Paraguay border for nearly three months, waiting the arrival of the Indians at nearby salt lakes to collect salt. Previous expeditions had shown that the Indians visited these lakes every year. This year's expedition had left gifts along the trails near the lakes.

In July Mr. Pencille discovered that several gifts had been taken by the Indians and set out along their fresh trail to overtake the tribe. The contact came about smoothly, the men being able to talk at length with the members of the Indian group. There were about eighty to 100 of them and they had come a month's journey to collect salt. Ten young men accompanied the missionary back to the abandoned fort and stayed with him for several hours.

Comai, a Christian Ayoreo, talked with his ten distant relatives about the gospel, explaining the story of salvation. Then the ten left to join their traveling group. There had been some tense moments, but the missionary expedition is rejoicing at this first fruit of years of prayerful labor.

The Indians will be back. Meanwhile, the expedition remains at Fortin San Ramon to welcome nine other bands of Ayoreos which are reported to be in the area. There is evidence that the jungle still shelters a thousand savage Ayoreos.

• • A BOGUS Knights of Columbus oath is getting some uninformed Protestants in trouble during this tense election year. The false oath depicts Knights of Columbus members as swearing allegiance to the Catholic Church, pledging to overthrow any government not conforming to the Church's doctrines, and opposing all Protestants.

The oath, found to be spurious by a Congressional committee in 1913, had been published the previous year during a Congressional campaign in Pennsylvania in which a Catholic member of Congress was unseated. The fact that it appeared in the *Congressional Record* has caused some to accept it as true.

The use of the oath by a Baptist church in Greensboro, N. C., brought a demand for "a complete and unequivocal retraction and apology" from the Knights of Columbus. They said they expected this to be "printed and distributed in the same manner as the bogus oath published and distributed by the 16th Street Baptist Church."

Just a year ago (September 1960), *Action* reported that the widely-circulated oath was false and warned against its use to criticize the Catholic Church.

• • SOMETHING TO WATCH FOR: A concentrated drive by American Communists to infiltrate and take over "liberal," non-Communist "church and peace groups." New instructions have come from U.S. Commissar Gus Hall in a secret "Memorandum of the National Secretariat to All State Organizations and All National Committee Members," reports *Human Events.*

According to this weekly Washington newsletter, Hall spelled out infiltration activities for such organizations as the Committee for a Sane Nuclear Policy and other left-wing pacifist groups. He instructed the U.S. Reds to revive the working alliance of domestic Communists and unsuspecting "liberals."

He writes: "Individual leading comrades on every level must arrange personal discussions with leading left-progressive peace forces. This is to be done with individuals where advisable and with groups where possible. This should be utilized for an exchange of opinion and discussion of the problems and their working out a common approach and a common action. The op-

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COMMUNIST POLITICAL STRATEGY

WHEN SOVIET PREMIER Khrushchev said June 21 that he wanted Americans to elect a President with whom he could deal, he put himself openly in the U. S. election campaign.

Much of the trouble he has been causing in the Congo, West Berlin, Cuba and elsewhere can be credited, in part, to a desire to show how unpleasant Communists can be when we refuse to deal with them on their terms.

The implied message is that a more consiliatory U.S. Government could avoid these day-to-day crises. But the price would be high. It would mean agreeing to some major Communist proposals—disarmament on Soviet terms; abandonment of West Berlin, Cuba and Formosa; recognition of Communist China; and a policy of slow surrender to the "inevitable" Communist world victory.

Now, lacking a Presidential candidate to their liking, U.S. Communists are pursuing their aims by pushing for the election of senators and congressmen, state, county and city officials who will further their policies or, at least, will not strongly oppose them.

While they hope to make gains in the 1960 elections, Communists really have their sights on 1962, 1964, 1966 and 1968. They are, in fact, using the 1960 campaigns as staging grounds for a new third party. They want this to be a farmer-labor party which they can use as a vehicle for gaining supreme political power in the U.S.

Farm support is essential to this scheme. And Communists right now are openly after farm support.

Writing in "World Marxist Review" (June 1960), John Hellman pictures U.S. agriculture in the stereotype of class warfare. On one hand he sees some 2,000,000 "poor" farmers being forced off the farm or into part-time off-farm work. On the other hand he sees farms which are growing in size, productivity, efficiency and income.

The Communist approach is to appeal to the "poor" farmers, to rally them to line up with Communist leadership against the "monopolies," that is, against the big farmers and the urban industries. And this is how they are trying to do it.

First—attack current farm programs; say they help only the big farmers and the monopolies. (Fact: while far from ideal, current policies reward efficiency, productivity, ability and market knowledge.) Also, Communists will oppose all current efforts to improve the lot of the so-called inefficient or marginal farmers through rural development, location of industries in rural areas, and training farmers for urban jobs. (This would keep these farmers "poor" and on the farm.)

Second—offer a farm program which would (1) give price supports to each farmer to the extent needed to sustain a family farmer, (2) create agrarian reform in the South (break up large land holdings, give plots to individual farmers), (3) give more federal aid, credit and crop insurance to small farmers, (4) use U.S. surpluses to improve the U.S. diet, not for foreign aid, (5) lift all restrictions of foreign trade (which would remove all limits on trade with Russia and Red China), and (6) provide minimum wage and social security protection for all agricultural workers.

While some people may see virtues in one or another of these programs, together they add up to an appeal for the support of the so-called "poor" or "inefficient" farmer. He is the farmer being eased off the farm because he lacks the drive, the knowledge, or the capital to keep up with today's rapid farm progress.

And note this. Taken all together, the Communist programs are not aimed toward solving human problems, but toward making them more acute by denying other employment to "poor" farmers who cannot make a living on the farm. The idea: eventually these "poor" farmers with nowhere else to turn will be willing to accept Communist leadership out of their problems.

As farmer support for Communist leadership is developed, Party members hope to integrate the farmers along with labor. Negro and small businessman support they hope to get in order to form the core of a new third party.

In the meantime, 1960 political candidates and voters should note that Communists are busy in political activities on the grassroots level, using their appeals to gain support, throwing their weight behind candidates who will further their long-range plans or, at least, not oppose them strongly.

Anyway you look at it, the hand of Moscow will be active in this year's U.S. elections.—Reprinted from *Freedom's Facts,* August 1960.

Worldview (Cont.)

portunities make possible—in some cases joint action; in others, support to particular left peace groups, which would also help to strengthen these forces, who together with us can be a vital influence in the peace movement."

The infiltration of both major political parties has also been called for. Comrades must organize "mass movements on a grass-roots level to influence the choice of national and local candidates.

"This requires further that initiative be taken now. It will mean activities which call on the President and Congress to continue negotiations leading to the banning of the H-bomb and for disarmament."

• • ARRESTS FOR transporting obscenity in the mail showed a 23 per cent increase for the year which ended June 30. Chief Postal Inspector David H. Stephens reported that his agents, aided by local police and FBI agents, made 9,113 arrests for violation of fraud and mailability laws in the last twelve months.

Meanwhile, the Post Office Department acknowledged that one of its acting postmasters had been apprehended for smut peddling. Search of a safe in the post office at Farnams, Mass., disclosed 1,000 obscene photos. The acting postmaster there was relieved of his duties and convicted and fined $2,000 in a Massachusetts court for possession of pornography.

• • A POWER STRUGGLE between the Roman Catholic Church in Cuba and the Castro regime is shaping up as inevitable. After a pastoral letter denouncing Communist infiltration into the government was read in all Catholic churches, worshippers have been attacked and heckled in some areas as they were leaving the churches.

By way of counterattack, the Archbishop of Havana has threatened to close all of Cuba's Roman Catholic churches unless the Castro regime will guarantee "freedom of worship."

The voice of Protestantism in Cuba hasn't yet been heard from on the point of Communist infiltration and the excesses of the Castro government. U.S. missionary leaders returning from visits to Cuba still speak glowingly about the liberty to preach the gospel which Protestants have had since the revolution. Some observers wondered if perhaps they were so enamored with the new-found liberty that they chose to be wilfully ignorant of the abuses of the pro-Communist government.

Evangelical Newsfront

Assisting in expediting shipment of 2800 pounds of used clothing to the Chile disaster area are (*in truck*) Donald Holmberg; (*left to right*) Perry Robinson; Rev. Mahlon L. Macy, NAE's field director; Kenneth Swetland, NAE staff member and a charter member of the Circle-K club, and David L. Roberts, Circle-K club adviser and college publicity director. Clothing was taken to Nappanee, Ind., distribution center.

world-wide

NAE Aids College Club

WHEATON, Ill.—Cooperation between Circle-K club of Wheaton college and the World Relief Commission of the National Association of Evangelicals recently enabled this group of college men to send 2800 pounds of clothing to the disaster area of earthquake-ridden Chile.

Members of Circle-K club, junior organization of the local Kiwanis club, took on a combined service project this year: They collected textbooks and other volumes for shipment to libraries of schools and colleges overseas and, at the close of the school year, instituted a clothing drive among Wheaton college students. So generous was the response that the campus receiving center was deluged with donations. The 2800 pounds of good used clothing, workers noted, included eight bushels of shoes, suits and coats for both men and women, dresses, shirts, slacks, skirts, jackets and sweaters as well as a miscellany of wearing apparel and other articles.

The problem of the young men was not where to get the clothing for overseas relief but where to get funds for shipping it. They appealed to Dr. George L. Ford, executive director of the National Association of Evangelicals, who had the problem solved in minutes. He called the headquarters office of the NAE World Relief Commission in Long Island, New York, and received permission for the NAE to assume transportation costs and distribution responsibilities.

Next step was to get the huge mound of clothing to the nearest distribution center at Nappanee, Ind. Six young men spent three hours packing the donations, which were loaded into a two and a half ton college truck and transported to Nappanee by Donald Holmberg and Perry Robinson of the college Buildings and Grounds Department. The men left the Wheaton campus at 7:00 a.m. and returned at 6:00 p.m.

President of Circle-K club, which serves the college much as the Kiwanis club serves the community, is Larry Poland, Indiana junior. David L. Roberts, former Kiwanis president and director of public relations at the college, serves the group as adviser.

The NAE World Relief office reports that food shipments for 1959 for overseas distribution totaled over six million pounds with a value of $346,800 and clothing shipments totaled nearly seventy-one tons valued at $142,402—all distributed by Christian agencies.

Where to Find

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Panel on Leprosy at Congress

NEW YORK CITY—"Rehabilitation and World Peace" was the theme of the Eighth World Congress of the International Society for the Welfare of Cripples held here August 28-September 2 at the Waldorf-Astoria Hotel. More than seventy countries were represented at the gathering.

For the first time in its history the Congress had a special panel on leprosy. Participating in the congress was Dr. Paul W. Brand, one of the world's foremost hand surgeons and a pioneer in leprosy rehabilitation and reconstructive surgery. Dr. Brand, whose visit to this country was sponsored by American Leprosy Missions and the Vellore (South India) Christian Medical College Board, is director of Orthopedic Surgery at the Vellore Christian Medical College and Hospital and at Wm. Jay Schieffelin Sanatorium, a leprosy research and training center at Karigiri, near Vellore, which is supported by American Leprosy Missions. Thirteen years ago Dr. Brand and his hand research unit at Vellore achieved a major breakthrough in leprosy rehabilitation by successfully reconstructing leprosy-paralyzed hands.

European Protestant Film Prize

HAMBURG, Germany—At a conference this fall of the German organization called "Interfilm," an Evangelical Press report states, an awarding procedure will be established for a European Protestant Film Prize. The award is to be made annually by the International Evangelical Film Center for the best biblical film in Europe, officials have announced.

Value of the prize and details of the award are to be determined at the fall conference.

The organization, "Interfilm," was founded in 1955 and comprises all Protestant organizations in Europe active in film work.

public affairs

Dr. Decker's Campaign

WINONA LAKE, Ind.—Writing in *The National Prohibitionist* published here, Dr. Rutherford L. Decker states some of the reasons he has entered the campaign for President of the United States on the Prohibition ticket.

"Prohibition is coming back," he stated, "and there must be a political party ready to administrate the law once it is passed. Because there was no such administration of the government in 1920 to 1934 the Prohibition Amendment was repealed, in spite of the fact that even with its poor administration, the benefits of this law were tremendous."

The Prohibition candidate advocates strongly that the people of the land

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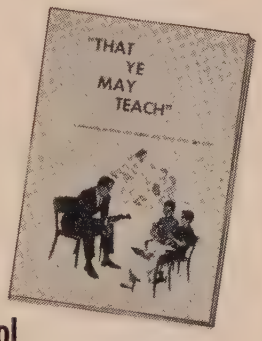

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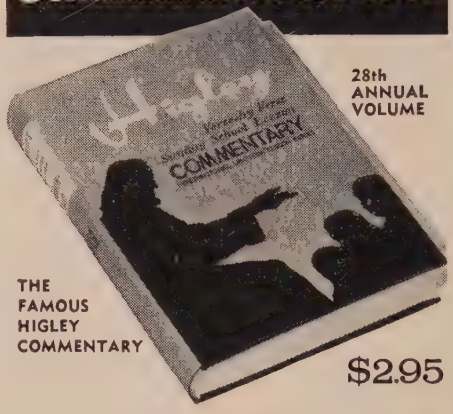

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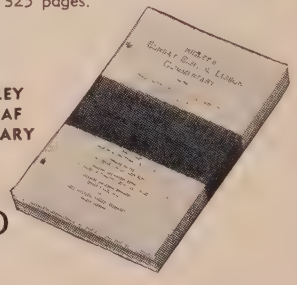

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form themselves into a political party to accomplish the political reforms that are needed. "The Prohibition Party," he declared, "with its ninety years of unsullied history is the party for them to support. No matter how good a Prohibition law may be passed, there will be no effectual way of enforcing and perpetuating it if there is not in power a political party committed to good government and opposed to the liquor traffic."

"Of course, I realize this campaign will not make me the President of the United States," the candidate went on to say, "but I am devoting myself wholeheartedly to it in the hope that I can do my part to convince the good people of this country that they can eventually elect their kind of party to administer the government according to the scriptural principle that 'Righteousness exalteth a nation; but sin is a reproach to any people.'"

Dr. Decker, pastor of Temple Baptist Church in Kansas City, Mo., was formerly executive director of the National Association of Evangelicals.

youth

ISM Gathering Set for 1961

CHICAGO—The Sixth International Student Missionary Convention of Inter-Varsity Christian Fellowship will be held December 27-31, 1961 at the University of Illinois, Missionary Director Eric S. Fife has announced.

The last convention of this group, Mr. Fife indicates, was held in 1957 when 3,000 students from all over the United States and from forty-seven foreign countries attended. Purpose of the convention, first held in Toronto in 1946, is "to present the needs of the world for the proclamation of the gospel of Jesus Christ in the present generation." The program includes speakers, panels, discussions, films and seminars.

If the pattern of previous conventions is followed, said Mr. Fife, it is expected that some 5,000 students will attend the gathering in Urbana in 1961.

1962 World C. E. Dates Set

COLUMBUS, Ohio—Plans are already under way for the Fourteenth World's Christian Endeavor Convention to be held in Sydney, Australia, August 16-21, 1962. This annoucement was made here recently by Dr. Daniel A. Poling, president of the World's Christian Endeavor Union.

A committee of Australian Christian Endeavorers is being set up under the direction of George H. Nelson of Brisbane, vice president of the World's Union. They will make the local arrangements to entertain the 10,000 delegates expected to attend the convention from all parts of the world.

A fellowship tour for International Society delegates to Australia in 1962 will be conducted by Harold E. Westerhoff, general secretary of both the International Society and the World's Union. The tour party will participate in special meetings with Japanese Endeavorers en route to Sydney.

The World's Union, officials say, includes approximately 3,000,000 members in eighty denominations in over fifty countries or island groups. The

last World's Convention was held in 1958 in Frankfurt, Germany, with over 14,000 delegates representing twenty-nine countries.

The third Pacific Area Conference of the World's Christian Endeavor Union was held August 17-20 this year in Mexico City, with Christian Endeavorers coming from the United States, Canada, Guatemala, Japan, Korea, Australia and all sections of Mexico. Theme was "Christ, the Light of the World," with Dr. Poling as keynote speaker.

YFCI Evangelistic Rallies

WHEATON, Ill.—During the period of the Summer Olympic Games in Rome, August 25—September 11, Youth for Christ International, which has its headquarters here, is planning a series of evangelistic rallies in cooperation with the Federal Council of Evangelical Churches in Italy. YFCI, which was started in Italy in 1947, is now said to have three local committees in Rome, Florence and Bolonga with a total of 3,000 followers.

YFC's overseas director, Sam Wolgemuth, has indicated that plans are under way for a World Teen Convention in Jerusalem in 1964. The program includes special teams visiting every free nation of the world in the years prior to the convention, Mr. Wolgemuth reports. An estimated 25,000 people would attend, he said, and "tent cities" would be put up to handle the delegates. A special committee is now working on preliminary plans.

Among outstanding addresses which delegates heard at the Sixteenth Annual Convention of YFCI at Winona Lake in July was one by Republican Convention keynote speaker Walter Judd (R.-Minn.) who told the young people that they needed a "great cause" to challenge them if they were going to help keep the world free. Congressman Judd gave three areas where Americans must go to work if they want to deepen and enrich their free way of life: (1) a better understanding of other people in the world, especially the Communists; (2) a better understanding of ourselves and our heritage of liberty, and (3) a deeper commitment of the heart and life to the truth we believe.

denominations

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Graded in five departments from nursery to junior high, the school is manned by a staff of 125 teachers under the direction of Rev. Hugo E. Hartmann, pastor of the integrated congregation. The church's twenty teachers are augmented by volunteers from neighboring Lutheran churches and the Lutheran high school. Classes for the thousand children enrolled in the school are held in three huge tents. The youngsters spend two and a half hours each morning studying a Bible lesson, carrying out a handwork project, sing-

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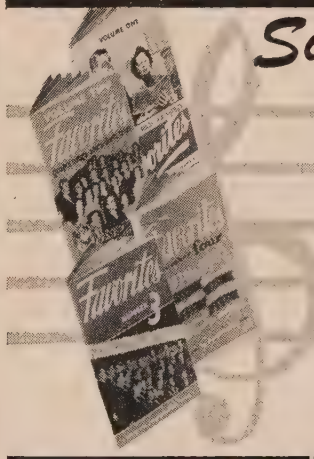

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ing religious songs and enjoying a short recess.

Last summer the congregation conducted a similar school with about one third the enrollment. Pastor Hartmann reported that since then he has baptized more than a hundred children who attended the two-week school. Funds for the rental of the tents, tables, chairs and for teaching and handcraft materials are provided by the Transfiguration Lutheran Church, the Lutheran Ladies Aid for Neighborhood Missions, other friends, and the Western District of the Lutheran Church—Missouri Synod which considers the entire program a vital and effective missionary enterprise.

CBA Membership Now 300,000

BOSTON—During the recent convention here of the Conservative Baptist Association of America several strong resolutions were passed. One deplored "the infiltration of Communistic ideology in the National Council of Churches and the World Council of Churches." Others supported two bills in Congress: H.R. 11454 against "noxious printed and pictured material" and S. 1432 which would prohibit the sale and service of alcoholic beverages on all airlines.

The 1450 registered messengers and many visitors heard encouraging reports of Conservative Baptist advance in the last fiscal year, pointing up soul-winning and church planting resulting in a present nation-wide membership of 300,000.

Officers elected for the coming year were Rev. James C. Stuart, New York, president; Rev. Robert T. Wessell, Connecticut, recording secretary; Rev. Wayne Van Gelderen, Michigan, corresponding secretary, and Rev. Chester J. McCullough, Indiana treasurer.

evangelism

Pierce Plans Tokyo Crusade

PASADENA, Calif.—Over ninety per cent of the churches of Tokyo have joined in an invitation to Dr. Bob Pierce, president of World Vision, to lead a month-long Tokyo Crusade in May 1961, World Vision officials have announced here. The invitation is unprecedented, it has been pointed out, in that it was jointly signed by Rev. Ken Muto, moderator of the National Christian Council and Rev. Akitsugu Kurumada, moderator of the Evangelical Federation.

"We thank God for this unusual opportunity," Dr. Pierce was quoted as saying. "They know that we are forthrightly evangelical, and they want us to come and present the message of salvation through saving faith in the Lord Jesus Christ."

In issuing the invitation the two leaders declared: "The church in Japan is ready for aggressive evangelism. We desire to re-emphasize our obedience to the Great Commission which Christ gave to His disciples. We, the National Christian Council and the Fukuin Remmei, representing the majority of the Protestant churches in Japan, welcome you and World Vision's many supporters around the world to join with us in sponsoring a Greater Tokyo Crusade."

Team members will be announced in the near future, Dr. Pierce stated.

Graham Scheduled for Chicago

CHICAGO—Evangelist Billy Graham has accepted an invitation to conduct a month-long crusade here in 1962, it has been announced by H. J. Taylor, chairman of the Laymen's Sponsoring Committee of the Greater Chicago Billy Graham Crusade. Representatives of the evangelist and the Chicago committee are having meetings to plan the event.

Tentative plans call for week-day meetings in McCormick Place, the new lakefront exposition center, with Sunday meetings in Soldiers' Field.

New Religious Enterprise

ORANGE CITY, Iowa—A new nonprofit religious enterprise, majoring in evangelism, has been officially incorporated here under the name of The World for Christ, Inc.

Inception of the organization began in 1958 in the mind of the founder

Incorporating members of the new nonprofit organization, The World for Christ, Inc., are (*seated*) Johnny Hartog, president; (*standing, left to right*) Rennie Showers, secretary; Gordon R. Mohr; George H. Rutenbar, vice president; Thayer G. C. Nightingale; Bill Roberts, treasurer. There is also an advisory board.

and first president, Johnny Hartog, when he was a student at Wheaton (Ill.) College. Mr. Hartog also studied at Moody Bible Institute, Chicago, and at Dallas (Tex.) Theological Seminary.

Other incorporating members and their backgrounds include George H. Rutenbar, former Chicago White Sox baseball player from Detroit, Mich., vice president; Bill Roberts of Dallas, treasurer; Rennie Showers of Du Bois, Pa., secretary; Gordon H. Mohr of Portland, Ore., and Thayer G. C. Nightingale of Branson, Mo.—all students at Dallas Theological Seminary.

Serving on the new organization's Board of Advisers are Dr. Earle E. Cairns, chairman of the Department of History and Political Science, Wheaton College; Dr. Charles L. Feinberg, director of the Talbot Theological Seminary, Los Angeles; Dr. J. Vernon McGee, pastor of Los Angeles Church of the Open Door; Dr. Merrill F. Unger, well-known author and head of the Department of Semitics and Old Testament, Dallas Theological Seminary; Dr. Joseph Zacchello, editor of *The Convert* magazine, and Rev. Charles Svoboda,

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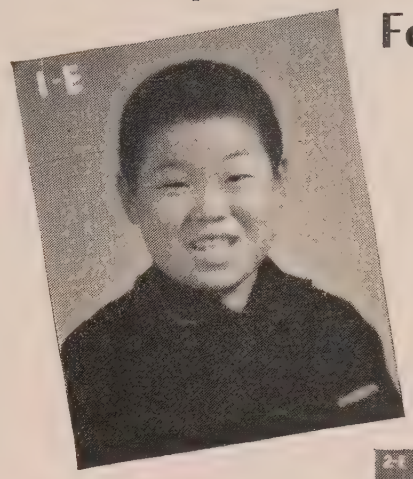

You may select your own child from the pictures herein and become a sponsor of one of these dear Korean orphan children. (You may ask a friend to be co-sponsor with you—$4 each). Each child has a heartbreaking story. For instance, number 1-E Kim Soon Han was born March 25, 1948. His father, a farmer, was conscripted as a laborer at the front lines during the Korean war and was killed in 1951. Later his mother was bombed to death!

Soon Han had no choice but to beg for food and rags of clothing, sleep under bridges, in R.R. stations or under the stars. How, while suffering indescribably from hunger, exposure and loneliness, this child managed to stay alive for years, no one will ever know.

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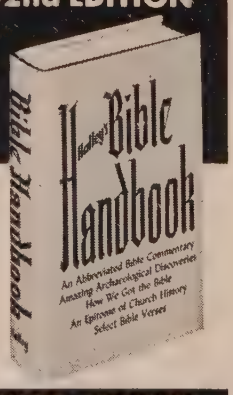

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field director of the Illinois Bible Church Mission.

According to an executive announcement, The World for Christ, Inc., will be active in the fields of Christian literature, evangelism, missionary literature supply and drama.

Appelman Revivals Summarized

KANAS CITY, Mo.—A summary of results achieved by the Hyman Appelman Revivals for the first five months of this year have been announced by chairmen of the Appelman Campaigns. Professions of faith and transfers of members were listed as follows:

Two weeks city-wide meeting in Naples, Fla., 337; one week, Brent Baptist Church, Pensacola, Fla., 173; one week, Calvary Baptist Church, St. Augustine, Fla., 114; one week, Central Baptist Church, Miami, Fla., 81; two weeks area-wide campaign, Treasure Valley, Oregon-Idaho, 400; one week, First Baptist Church, Washington Park, Ill., 271; one week, First Baptist Church, Maywood, Calif., 103; one week, Scott Memorial Baptist Church, San Diego, Calif., 142; one week, First Baptist Church, Compton, Calif., 127; one week, Central Baptist Church, Sacramento, Calif., 82; one week, Highland Baptist Church, National City, Calif., 103; two weeks, area wide, Jackson, Mich., 963.

In addition to these professions of faith and transfers of memberships, the campaign chairmen stated, were hundreds of other decisions made during the meetings.

Typical of statements made by pastors concerning the impact of the Appelman Campaigns was this one from National City, Calif.: "The Lord used you to do a great deal more good in National City than you can possibly realize now. The meetings had a far finer impact upon this city than any other meeting ever held here. How earnestly we pray for a real campaign here under your fine leadership in 1962."

radio-tv

FEBC's New 100,000-watt Station

WHITTIER, Calif.—Far East Broadcasting Company's new 100,000-watt radio station KSBU went on the air early this summer, FEBC officials here have announced, beaming the gospel message from its Okuma, Okinawa, location to the China mainland.

Mr. William J. Roberts, vice president and executive secretary of the fifteen-year-old broadcasting organization, had this to say: "Just twelve years to the month from the time the first FEBC's fifteen stations started broadcasting the gospel in the Orient, KSBU, situated on the island outpost of democracy, 'gave the winds a mighty voice' from a four-tower directional antenna system increasing its 100,000-watt transmitter power to an estimated effective radiation of over a million watts." "Chinese people," he further added, "under the heel of Communism, can now receive the gospel on their millions of standard radio sets. Fanning out north by Peking and south by Canton, KSBU's nighttime coverage penetrates several thousand miles inland."

From the beginning in 1945, Mr. Rob-

erts said, Far East Broadcasting Company has been establishing missionary radio stations at several key locations in the Orient. Today in Manila FEBC operates eleven transmitters, broadcasting the gospel in thirty-six languages and dialects of Asia on forty-three program hours each day throughout the year.

education

Annual Writers' Conference

WHEATON, Ill.—Special emphasis on the meaning and use of imagination in Christian writing is planned for the Fifth Annual Writers' Conference to be held October 14-15 here at Wheaton College. The department of English and Literature, of which Dr. Clyde S. Kilby is chairman, will sponsor the conference.

Near the beginning of the conference Dr. Berkeley Mickelsen and Dr. Robert D. Culver of the Wheaton College theological faculty will define the meaning of imagination in the Scriptures. Participating in the conference will be Joseph Bayly, until recently editor of Inter-Varsity Christian Fellowship's *His* magazine, and Miss Helen Hull of Light and Life Press.

Again this year the annual lecture of the Division of Language and Literature will be combined with the conference. Dr. Chad Walsh of Beloit (Wisc.) college will lecture on "The Inverted Utopia."

The Fifth Annual Archaeology conference will also be hosted on the Wheaton campus October 24. It is sponsored jointly by the college department of archaeology and the Near East Archaeology society. Featured speakers will be Dr. James L. Kelso of Pittsburgh Theological Seminary and Dr. Joseph P. Free, director of archeological studies at Wheaton.

Taylor U Plans to Relocate

UPLAND, Ind.—The Board of Trustees of Taylor University here has voted to relocate the campus, provided an adequate and suitable site can be acquired. The decision to move, officials stated, was based on the need for growth and development.

Taylor trustees indicate they believe the move necessary because of the following considerations: (1) Need for a much larger community financial support; (2) need for greater opportunity for employment in the local area; (3) need for an increased number of adequate churches for the student body who come from some forty different denominations, and (4) need for adequate opportunity for practical application of classroom techniques in a field situation which would be found in a larger community. The board voted to make such a relocation within the state of Indiana.

Taylor University has received a grant of $6,000 for the 1960-61 academic year from the North Indiana Conference of the Methodist Church, President B. Joseph Martin announced. This is the third consecutive annual gift of this kind to the college from the Methodist denomination. This type of action by a church group on behalf of an unaffiliated private college, Dr. Martin stated, is believed to be without precedent in American higher education.

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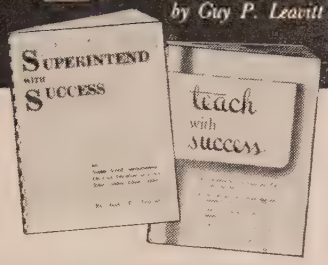

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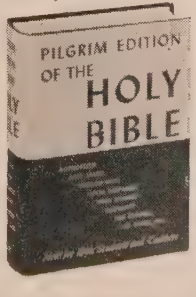

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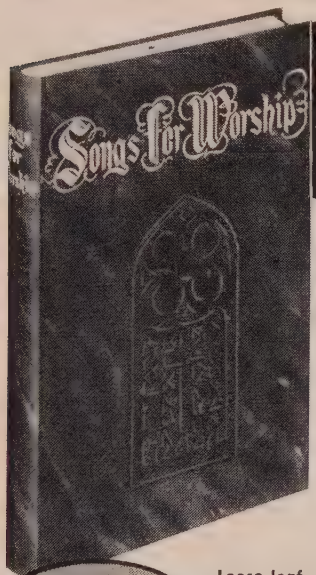

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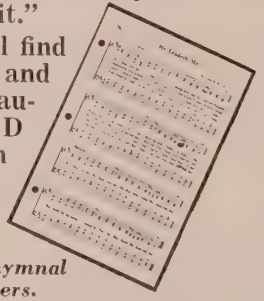

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Trinity Changes Name

CHICAGO—The name of Trinity Seminary and Bible College, the educational institution of the Evangelical Free Church of America located here, has been changed to two names: Trinity Theological Seminary and Trinity College. The change, authorized by the Annual Conference of the denomination at Green Lake, Wisc., is considered now to reflect the two divisions of the school as well as the academic program of each.

Also approved at the conference was the decision to relocate the Trinity campus on a seventy-nine-acre site on the Tri-State Tollway at Bannockburn as soon as seventy per cent of the estimated cost of $3,000,000 can be raised. The new facilities will allow for doubling the enrollment of 328 students with a possible expansion to 2,000 by 1978.

At the beginning of the fall term, Dean Gunner Urang will resign his office in order to pursue further work on his Doctor of Philosophy degree.

Barrington's New Dormitory

PROVIDENCE, R. I.—During the fall semester it is expected that almost the entire student body of over 400 in Barrington College will be located on the Barrington campus, President Howard W. Ferrin stated when ground was broken recently for a new dormitory. Total dormitory facilities, Dr. Ferrin stated, will enable the college to house 310 students. The remaining students are married men and their wives who live in apartments in Providence where they are employed and from which they commute to classes.

Asked whether the new dormitory would provide sufficient housing for the college during the next few years, President Ferrin replied that an enlarging student body was anticipated and that a second dormitory had been included in the ten-year College Development Plan.

Dr. Ferrin also announced that the college's elementary teacher education program had received official approval from the Rhode Island state board of education and as a result at least sixteen additional certified teachers would be provided by Barrington College for America's schools in 1960-61.

Evangel Record Enrollment

SPRINGFIELD, Mo.—A record enrollment of 690 this fall has been predicted for Evangel College, Assemblies of God school located here. The figure, which would be a thirty-one per cent increase over last fall's enrollment, was based on applications currently on file, stated Registrar Wilmoth C. Price.

Dr. Price forecasts a freshman class of 270, with 220 sophomores, 104 juniors, 55 seniors and 41 special students. Proportion of men and women is expected to remain about the same.

President J. Robert Ashcroft said the college administration had not yet solved the problem of how to provide campus housing facilities for the additional students. Presently Evangel has dormitory space for only 450. If additional dormitories can not be renovated for this fall it is expected to house the overflow off the campus. In order to alleviate housing problems, Dr. Price said, no new applications will be accepted after September 1.

personalia

C. N. Hostetter, Jr., after twenty-six years of service as president of Messiah College, Grantham, Pa., has retired from that office. As chairman of the Mennonite Central Committee and chairman of the World Relief Commission of the National Association of Evangelicals, he plans to visit the Orient reviewing activities of these organizations in Japan, Korea, Formosa, Vietnam, Hong Kong, Indonesia, India, Pakistan and Nepal.

Arthur M. Climenhaga, former president of Upland College, Upland, Calif., has succeeded Dr. C. N. Hostetter, Jr., as president of Messiah College.

Herb Jauchen, advertising director of Christian Life Publications, Chicago, for the past two years, has been named vice president of that organization, according to announcement by President Robert Walker.

John Soren, for twenty-six years pastor of First Baptist Church of Rio de Janeiro and five times president of the Brazilian Baptist Convention, was elected president of the Baptist World Alliance at the recent congress in Rio. Mr. Soren is a graduate of Rio Baptist College, Southern Baptist Theological Seminary in Louisville, Ky., and the University of Louisville.

John C. Broger has resigned as president of the Far East Broadcasting Company. He had occupied that position for the past fourteen years, during two of which he served also as a consultant to the Joint Chiefs of Staff in the Pentagon and for the past four years as Deputy Director of the Office of Armed Forces Information and Education. He will continue in the latter capacity. Robert H. Bowman has succeeded him as president of FEBC.

Benjamin P. Browne of Philadelphia, executive director of the Division of Christian Publications of the Board of Education and Publication of the American Baptist Convention, has been appointed acting administrative officer of Northern Baptist Theological Seminary, Chicago. Dr. Browne will also continue in his position with the American Baptist Convention.

J. C. Macaulay, well-known pastor, teacher and author, has been appointed president of the London Bible Institute, London, Ontario. He succeeds Dr. Percy H. Harris who died of polio some months ago. Dr. Macaulay, who has taught at Wheaton (Ill.) College and Moody Bible Institute, Chicago, assumes his new duties September 1.

Lester P. Westlund of Minneapolis, secretary of foreign missions of the Evangelical Free Church of America, recently visited EFCA missionaries in Venezuela. He was main speaker at the annual missionary conference at El Limon, where the EFCA's Bible Institute is located.

Benjamin J. Olmstead, for twenty-nine years editor-in-chief of Sunday School literature of the Free Methodist denomination, died this summer just before he was due to retire. Author of a number of books, Dr. Olmstead was perhaps best known as editor and writer of "Arnold's Sunday School Commentary."

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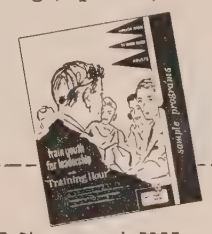

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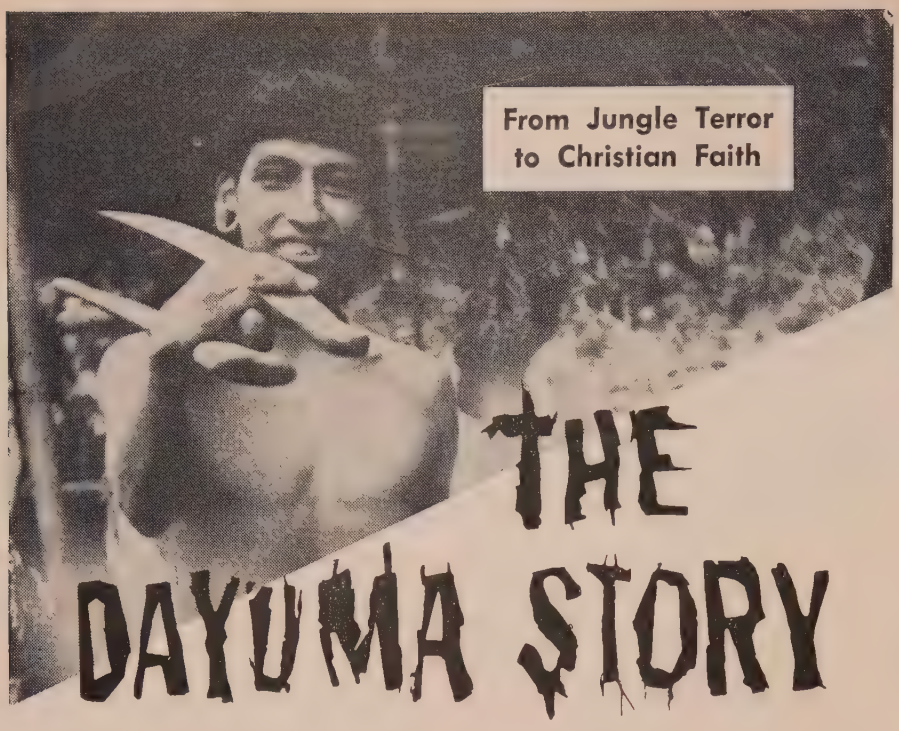

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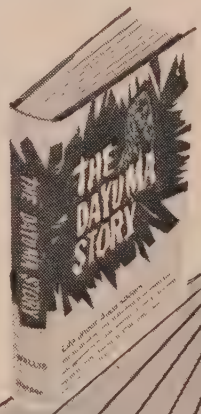

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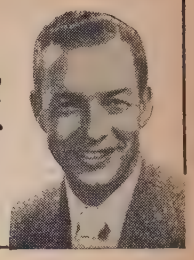

Dr. Clate A. Risley

Which is best, Sunday School or Church first? Our church has its morning worship service at 9:30 and Sunday School following. A neighboring church reverses the order. They have many more, and especially more adults in Sunday School than we do. Is the time a factor?

For a number of reasons we prefer Sunday School to precede the morning worship service but the time factor alone is not reason enough to change or to cause the difference in interest and attendance.

Attendance reflects interest. Interest depends to a great degree upon importance. We are inclined to be more interested in things we consider to be important.

Many churches do not really consider Sunday School important. Many pastors do not believe Sunday School is important. Of course they would hesitate to say that, but their attitude shows it.

I believe we can have a good Sunday School any time if we want to pay the price. It is amusing to me to listen to people explain the success or failure of a Sunday School convention. It is so common to hear "Well the reason we didn't have so many out this year is because we met on Monday. Last year we held our convention on Thursday. Thursday must be a lot better day for a Sunday School convention." You think I'm kidding, but I'm not. That is exactly how superficially people reason. Invariably after digging a bit it is discovered that the reason the convention was a success last year was because somebody worked. The day is not a primary factor. I believe the same applies to the hour of Sunday School.

Now I believe there are some preferable reasons for having the Sunday School hour precede the morning worship service. The highest service man can render is worship. That is, or should be, a climactic experience. When it is, then a service following tends to be an anti-climax.

Another reason for Sunday School first is the preparation of the heart and mind that Sunday School gives to the worship experience. In a good Sunday School we study the Bible as God's Word. In it we learn of Christ and His will for our lives. It is the most logical step in the world to step from learning to worshipping.

You mention in your question that a neighborhood church has more adults in Sunday School. Perhaps they have more adults, period, but regardless we must remind ourselves that there must be an adult presentation of the Bible. I mean by that a mature, interesting, challenging study.

If we are to have bigger Sunday Schools we must constantly emphasize making them better. This basically means better teaching and better teachers.

record reviews

■ AMONG THE FEMALE vocalists, one of the sweetest and tenderest voices belongs to Helen McAlerney Barth. Her latest album, SOFTLY AND TENDERLY (Zondervan LP-179), has the same spiritual quality of her previous ones. Both the songs and the presentation are appealing.

God Did a Wonderful Thing for Me, Blessed Calvary, Give Me Jesus, So Send I You, That Beautiful Name, I Fell on My Knees and Cried Holy, No Not One, My Jesus As Thou Wilt, Christ Is More to Me Than Ever, Oh to Be Like Thee, Let the Lower Lights Be Burning, Softly and Tenderly.

■ FLOWING HARMONY characterizes an album featuring the McKinney Sisters recently released by Corner Stone Records. Bearing the same name as the album described above, SOFTLY AND TENDERLY (MS-605), it also has good spiritual quality. Their style is characterized by an unaffected simplicity that does not press itself to be heard, but which captivates the listener.

He Keeps Me Singing, When You Pray, Jesus the Master, The Old Rugged Cross, Count Your Blessings, Softly and Tenderly, Footprints of Jesus, The Stranger of Galilee, Go on By, More About Jesus, When I Get to the End of the Way, Until Then.

■ "MAGNIFICENT AND MOVING" are perhaps the two best adjectives to describe the voice of Bill Carle. In his newest album produced by Word Records, SONGS FROM THE WORD (W-3098-LP), he introduces each song with an appropriate Scripture passage and then proceeds to give a rich interpretation of each number. The accompaniment is by the Kurt Kaiser Orchestra.

How Big Is God, There Is a Green Hill Far Away, Jesus Rose of Sharon, When Little Children Pray, Day By Day, Nazareth, I'll Walk With God, Then Jesus Came, The Ninety and Nine, I Know the Lord, How Great Thou Art.

■ TWO ALBUMS FEATURING Bob Daniels have recently been released by Sacred Records. In both he gives splendid interpretation with his rich baritone voice to some of the standard gospel songs and hymns. The Sunday Sing Trio adds delightful background to the first album listed below.

I FOUND WHAT I WANTED. Sacred Records. LP 8033.

Room at the Cross, My Wonderful Lord, Fellowship Sweet, There'll Be One Song, Submission, I Found What I Wanted, Leave It There, God Will Take Care of You, Calvary Covers It All, No Longer Lonely, Where Jesus Is 'Tis Heaven, Must Jesus Bear the Cross Alone.

■ FROM THE NIGHT club circuit to the musical evangelist circuit is a long road, but when Lucymae Stewart took it a couple of years ago, the Lord got a wonderful talent. This is adequately proven in her first album just released by Diadem Productions, ALL THE WAY MY SAVIOUR LEADS ME (DLP 116). Her piano improvisations on old favorites makes delightful listening. Her own pleasing voice and the Robert Hughes Chorale combine to create an album of unusual merit.

All the Way My Saviour Leads Me, No Not One, Onward Christian Soldiers, Precious Hiding Place, I Do Don't You, Amazing Grace, Blessed Quietness, Jesus Lover of My Soul, I Will Praise Him, Even Me, Jesus Blessed Jesus.

■ For more than a quarter of a century the musical mariners from the Haven of Rest have been sending forth "words of life on the wings of melody" through their dedicated radio ministry. Two albums have been released almost simultaneously in which the quartet accompanied by Dean McNichols sing many of the favorites of their radio listeners. This is smooth singing—no sudden changes or extreme contrasts in the style or tempo.

ANCHORED—THE HAVEN OF REST QUARTET. Word Records. WST-8048-LP.

The Haven of Rest, Farther Along, Have Thine Own Way Lord, Grace Greater Than Our Sin, The Rose of Sharon, Wonderful, Just a Little Talk with Jesus, He Hideth My Soul, When I Survey the Wondrous Cross, My Sins Are Gone, When Jesus Beckons Me Home, Known Only to Him, Hallelujah for the Cross.

HAVEN OF REST QUARTET. Christian Faith. HR-1217.

My God and I, I Found a Friend, Give the World a Smile, Nor Silver Nor Gold, Whispering Hope, Hear Dem Bells, Lead Me Gently Home, Shall We Meet, I Will Pilot Thee, I Saw a Man, Abide with Me, In Times Like These, Haven of Rest.

■ THE VARIETY IN the latest BACK TO THE BIBLE BROADCAST album (RCA Victor LPM-2128) is like listening to the radio program itself. The only thing that is missing is the message by Dr. Epp and you almost expect to hear it at the end of one of the numbers, so familiar are the strains and the style found in this album. All the radio musical groups are featured in this very fine album.

Leave Your Heavy Burden at the Cross, Room at the Cross, The Price of a Soul, Satisfied, Springs of Living Water, Come and Dine, Only Jesus, They That Wait Upon the Lord, There Is a Green Hill Far Away, No One Ever Cared for Me Like Jesus, I Shall Not Be Moved, Just When He Needs Me, Speed Away, I Never Walk Alone, Just a Little While.

■ Appropriately named SONGS FROM THE HEART (WST-8051-LP), Frank Boggs' latest album released by Word Records is an expression of the personal faith of this man with the great bass voice. With smooth tenderness and meaningful expression he sings a dozen of the all-time favorites that stir the heart.

How Great Thou Art, Amazing Grace, I'd Rather Have Jesus, Blessed Redeemer, Jesus Is All the Word to Me, Then Jesus Came, Stranger of Galilee, No One Ever Cared for Me Like Jesus, The Old Rugged Cross, Balm in Gilead, My Heavenly Father Watches Over Me, It Is No Secret.

■ TEDD SMITH IS A versatile keyboard artist and his new RCA Victor release gives exciting evidence of this fact. The name, 25 ALL-TIME SACRED FAVORITES (LPM-2007), describes the album, but no words can adequately describe the way Mr. Smith handles the piano, organ and celesta. Both the songs and style are interestingly varied. Soprano Lois Winter is featured in some of the numbers. We were delighted with this album.

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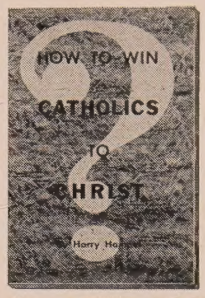

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Readers Say–

"A Superb Job"

To the Editor:

I have read twice the article "A Catholic President: How Free From Church Control?" (May *Action*) and have enjoyed it most thoroughly.

This is a superb job of presentation and documentation. The reasoning is close and cogent. It should do a great deal of good, especially if it is reflected in the sermons of our Protestant men. It ought to be put in pamphlet form.

HAROLD J. OCKENGA
Boston, Mass.

[EDITOR'S NOTE: Dr. Ford's article is available in pamphlet form—10c each, $1.00 per dozen, $7.50 per hundred, $50.00 per thousand.]

Reprint Summit Article?

To the Editor:

I read with great interest and hearty agreement the article on "Did God Attend the Summit?" (July issue *Action*).

Millions should read this. Is there any way in which this timely article could be given greater coverage? What about the public press? In tract form it would be good but perhaps too slow to meet the immediate need. This article is too good to be limited to one magazine.

C. OLIN EDWARDS, Brigadier
The Salvation Army
Tacoma, Wash.

To the Editor:

The article by Clay Cooper in the July issue of *Action,* "Did God Attend the Summit?" seems to me to be worthy of wider distribution. If you consider putting it in pamphlet or tract form I could use a thousand.

FRED MORRIS
Los Angeles, Calif.

[EDITOR'S NOTE: Reprints of this article are available from Vision, Inc., P. O. Box 1, Spokane, Wash., at $1.50 per hundred.]

Prayer Instead of Hatred

To the Editor:

I am a converted Jehovah's Witness and an NAE member. I wish to congratulate you most heartily for the articles, "Christianity's Forgotten Man" and "Evangelical Leaders Encourage Prayer," in the July issue of *Action.*

I praise God for Christian leaders who will encourage prayer instead of hatred for lost souls, including Mr. Khrushchev. Let us always remember that Mr. Khrushchev is not lost because he is a Communist but because he is without Christ.

I am happy indeed to be associated with a strong fellowship like the NAE who stand for such excellent Christian principles. Yours is one of the Christian magazines that give a person something worth while to remain with them.

The article by Mr. William J. Schnell, "Witnessing for Christ to Jehovah's Witnesses," also was noteworthy. Keep on the firing line, dear brother! I am with you all the way.

TED DENCHER
Philadelphia, Pa.

Unchristian Attack on Catholics

To the Editor:

I enclose a recent issue of your magazine which I received. The title is most deceiving. You seem less for united evangelical action than for an unchristian attack on the Roman brethren.

You seem to devote more time to hating and fearing than to getting on with the work you are supposed to be doing. You would do better to get on with the work and leave judgments and awful warnings to those who have nothing better to do.

I have no religious affiliation. Your example of the way Christians love one another is more than sufficient to convince me once more that none is needed and that such affiliation is a breeder of hatreds and strife.

H. E. GORMAN
New York City

Join Catholic Church or Die

To the Editor:

Harry Golden's statement in "Worldview" of July *Action* contained one mistake. He mentioned the decision which his ancestors faced (to become a Christian or die). Not his ancestors only but contemporary Jews have and will have to meet this issue as long as there is a Catholic church in place of civic control.

During the last World War my uncle was in Germany among the millions of Jews thrown into concentration camps. While in this confinement he was baptized into the Catholic church—faced with the decision of joining the Catholic church and saving his life or refusing and being murdered.

The Protestant churches should not relax for one moment both by prayer and by action to guard against the constant encroachment in America by this enemy of democracy, the Jews, the Protestants, the Bible and of Christ Himself.

MRS. W. E. LEPPERT
Portland, Ore.

Youth Are Mission Field

To the Editor:

I was very interested in Edward Coleson 's discussion of the "Academic Jungle" in the June issue of *Action,* as well as the case for Christian schools.

I have spent my life in the business and professional world, many years in the printing and newspaper business. So I have rubbed elbows with every line of business and professional people and have watched a generation of young people grow up who definitely astound me. In reality they have hardly a faint conception of the meaning of Christian. Spiritually they have no anchor but have come to believe that a life of fair decency, coupled with strict integrity in all material affairs together with enough schooling to constitute what they accept as an education, entitles anyone so equipped to call himself a Christian.

I believe in foreign missions and have always supported them to the best of my means, but I am more concerned with this vast segment of young people who constitute a terrific home mission field.

PAUL W. HORNBECK
Central Point, Ore.

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Rev. Wilmer N. Brown, NAE Northwest Regional Director
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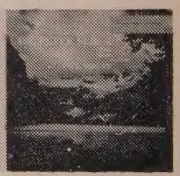

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